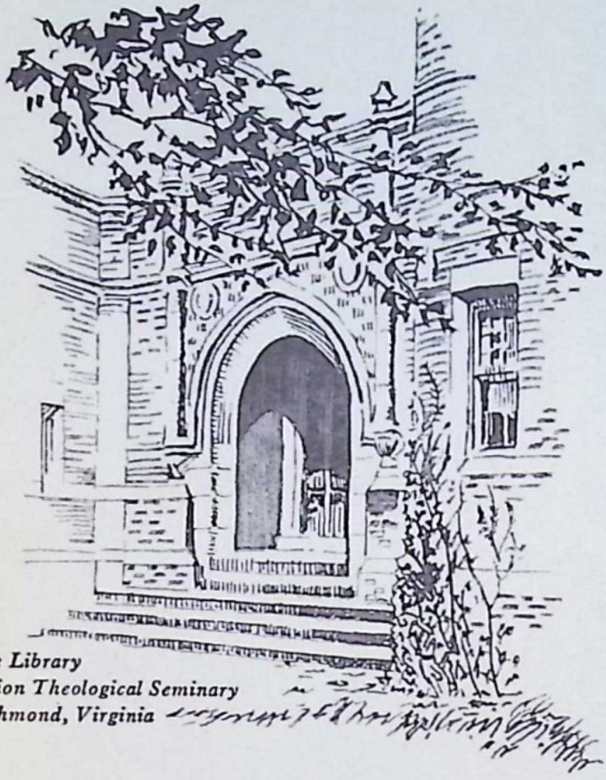
IBR
*
MJA
49
C477
XS



he Library
ion Theological Seminary
hmond, Virginia

Gift of

Erskine Clarke

TRACTS ON PRESBYTERIANISM.

VIII.

No. 5.

THE LATE

CHARLESTON UNION PRESBYTERY:

THE OCCASION OF ITS DIVISION FAIRLY STATED; AND THE ACTION OF PRESBYTERY FULLY JUSTIFIED.

BY THE

REV. THOMAS SMYTH,

A MEMBER OF THE PRESBYTERY, AND PASTOR OF THE SECOND PRESBYTERIAN CHURCH.

CHARLESTON:
OBSERVER OFFICE PRESS.

1840

2-20-70
*
MJA
49
C477
XS

PREFACE.

It has been deemed advisable to publish a full exposition of the grounds upon which the late Charleston Union Presbytery was divided, and by which certain members have excluded themselves from any *present* connexion with the Presbyterian Church in the United States of America. This publication is made with no desire, nor intention, to be drawn into any personal controversy upon the subject. Such a controversy has been forced upon the author of this review by "the extraordinary attack upon his character," (to use the words of another) which he felt compelled to rebut. The manner in which that controversy was carried on by his assailants, gives sufficient proof of the hopelessness of such a mode of argument. That I did not fail to justify my own character from the allegations which were most heedlessly preferred against me, I may be permitted to prove by the following quotation from a letter very unexpectedly received by me from one of the honorable Judges of this State, with whom I have had the privilege of but a very slight acquaintance, and to whom I was not aware that the subject was one of any interest whatever, if known to him at all. In this letter he says, "I regret to observe by the files of the religious newspapers, which I have just read, that you have been assailed in the most bitter and unrelenting manner, and have been obliged to make your defence before the public. I have read your defence attentively in connexion with the charges, (of which a copy was sent me by some one unknown,) and I am most happy to be able to declare, with perfect sincerity, that it is not only entirely satisfactory, but triumphant; and I cannot forbear communicating to you the impression it has made on me, and must make, I think, on every unprejudiced mind. The time has come when you have demonstrated your innocence, and the time will come when" &c. Other similar assurances I need not repeat.

This controversy which I have as gladly terminated as I was reluctant to commence it, has had the effect of leading many minds doubtless to the conclusion, that the grounds of our division, as a Presbytery, were altogether of a mere personal character, and the result of ministerial "envying and jealousy," or of that "odium theologicum" which has so embittered the controversies of the Church. Now such a conclusion is a great mistake. And it is to remove such a dishonorable estimate of our ecclesiastical proceedure, that having dispatched the business of that personal controversy, which, like some swollen tumour on the diseased body, has grown out of the previous division of our Presbytery, as an occasion, *though this was by no means a necessary or a justifying cause of it*—that I would present in full review the real nature of that division which has taken place.

Such an exhibition is further necessary, inasmuch as no such statement on behalf of the Presbytery has yet been made public; while *ex parte* statements on the part of the remonstrants have been published in pamphlet form, in lengthened papers, addressed first to the Synod and lately to the General Assembly, and also in frequent publications in the newspapers.

It is also a fact not to be denied, that as a consequence of these efforts to abuse the public mind, erroneous impressions as to the true nature of the doings of the Presbytery have been made upon very many, both among the ministerial and the lay members of our Churches. Now these impressions it is surely our duty, if possible, to remove.

But again—the case of the Charleston Union Presbytery must go down to posterity as one of the most interesting and eventful which has arisen, in consequence of the course pursued by the General Assembly; and it is surely an obligation binding upon the members of that Presbytery to preserve for the Churches a true and faithful account of their proceedings: that their conduct may be justified from all future aspersion as well as all past calumny, and that the perverted views of our course, upon which are resting the hopes of dividing and distracting our Southern Zion, may be for ever blasted.

These, and other motives, have actuated the author, who has been urged, by the necessity of circumstances, into an unsought for prominence, in drawing up this exposition. It will be found

in great part "a statement of facts," founded upon published declarations and documentary evidence. It is not designed to injure those opposed to me, who no doubt felt constrained to take the course they have pursued, and towards whom it has ever been my desire to cultivate kind and Christian regards; but simply to unfold and defend the proceedings of the Presbytery.—Even less of personal reference would have been introduced, had it not been made necessary by a present attempt to deny or evade what is essential to a true estimate of the case.

With these remarks I submit this exposition to the candid perusal and impartial judgment of all who may take sufficient interest in the question to give it an examination. All I ask is a hearing. All I require *fiat justitia*.

"If powers divine
Behold our human actions, (AS THEY DO,)
I doubt not then, but innocence shall make
False accusation blush: and evil judgment
Give place to righteous approbation."

THOMAS SMYTH.

Charleston, July, 1840.

SECTION I.

The relative position of the Presbytery previous to the memorable meeting in December, 1838.

The case of the Charleston Union Presbytery has now been fully and finally decided by both the appellate Courts of Review, to whom it was competent to reverse or sanction its proceedings. The Synod of South Carolina and Georgia, and the General Assembly of the Presbyterian Church, to both of which bodies this question was submitted, have now irreversibly decided—the one by a very large majority, and the other by a unanimous vote—that we who are now called the Presbytery of Charleston "shall be held and considered to be the true Presbytery of Charleston Union, (only altered in name, style, and limits,) and shall go forward with all the proper acts and functions of that Presbytery." There is, therefore, no other Presbytery in or near Charleston connected with "THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," but our own "Presbytery of Charleston"—and any other body, by whatever name it may be called, must be regarded as a Voluntary Association, which, with all the Ministers and Churches belonging to it, is ENTIRELY UNCONNECTED with the Presbyterian Church, so as that this Church is in no way to be held responsible for its acts or proceedings. The only way now left for them, or any of them, to become united with the Presbyterian Church, is by a regular application to be received according to the rules and order of the Church.

It might therefore be well imagined that any further reference to a matter thus finally adjudicated upon and settled, would be unnecessary, or even supererogatory. But as the most unwearied efforts have been made to abuse the public mind in regard to the facts in the case—as the most groundless and unauthorized representations have been made of the true issue—and charges the most idle—indeed ludicrously so—preferred against the members of the Presbytery of Charleston—and inasmuch as sufficient interest has been awakened to lead to an examination into the true merits of this question—I have concluded to present as brief an exposition of this matter as its complicated nature will allow.

It is necessary to premise that the General Assembly of our Church, by its Acts of 1837, "declared the four Synods of Utica, Geneva, Genesee, and the Western Reserve, TO BE OUT OF THE ECCLESIASTICAL CONNEXION of the Presbyterian Church," on the ground of their unconstitutional and irregular formation, and of the prevalence among them of serious doctrinal errors. It left these Synods in their existing order as Synods, Presbyteries, and

Churches, only severing their present connexion with the Presbyterian Church, while it "made ample provision (See Minutes for 1838. p. 35.) for the return into the bosom of the Church of every Minister and Church, truly Presbyterian in doctrine and order, as well within the bounds of the three aforesaid Synods, as within those of the Synod of the Western Reserve."

Thus it is declared:

"And whereas it is represented to this Assembly, that in addition to those who have embraced this invitation and provision of the aforesaid Act, there are others who have held back, and are still waiting on the developements of Providence:

"And whereas, it was never the intention of the General Assembly to cause any sound Presbyterian to be permanently separated from our connexion, but it is, and always was the desire of the Church, that all who really embrace our doctrine, love our order, and are willing to conform to our discipline, should unite themselves with us," &c.

In consequence of this action of the General Assembly of 1837—in 1838 the delegates from these separated Synods, together with the New School party in the Church, left the Assembly, seceded to another building, and there formed themselves into a body claiming to be the true and only General Assembly of the Presbyterian Church, for the possession of whose property they immediately entered suit.

The General Assembly of 1838, finding itself in these extraordinary and unparallelled circumstances—the Church shaken to her foundations, and convulsed in every limb and member even to the remotest extremities—and not knowing who were "with her," and who "against her"—acting as the supreme Judicatory of the Church to whom, by necessity, its whole power for self-preservation and defence was committed, drew up and promulged what will ever be known as "THE THREE ACTS," (See Minutes for 1838. pp. 33–37.) in which full provision is made for all probable contingencies, and in which all Synods and Presbyteries are required to take order, so that those who *were truly with the Church* might be delivered from the incubus of those who *were against the Church* in this crisis of her history, and that thus peace and harmony might be restored to our distracted and bleeding Zion.

A question therefore, which would here arise, would be this—Was this course of the Assembly constitutional, expedient, and wise!—and upon this it was my purpose to have enlarged. I am happy to say that this part of the subject will be probably discussed by an abler pen, to which I commit it; and this the more readily as it is entirely distinct from the question involved in the case of our Presbytery.

This question, therefore, I assume to be answered in the affirmative. I take it for granted that this action of our Assembly was constitutional, expedient, and proper—and will proceed to inquire whether the action of the Charleston Union Presbytery

which followed as a consequence, from this action of the Assembly, was constitutional, expedient, and proper.

For the decision of the case of the Presbytery this prior inquiry cannot be considered as at all *necessary*, since the only ground on which our proceedings are impeached is, that they are unwarranted *by the Acts of the Assembly*, and unjustifiable in themselves. The only question, therefore, fairly before us now is, have we as a Presbytery done only what we were fully justified in doing—and have those gentlemen, now separated from us, failed to do what they were required to perform in order to a full adherence to the Presbyterian Church?

I will inquire what was the course of the Charleston Union Presbytery? Was that course necessary and proper? And lastly, to whom is to be attributed the divisions and distractions which have unhappily disturbed the peace of our Churches?

What was the course pursued by Charleston Union Presbytery?

The reformation of our Church, which has been so happily completed, was effectively commenced in the Assembly of 1835, of which I was a member, and in which it was determined that "the Plan of Union," the great fountain head of all our troubles, should be abrogated. In the Assembly of 1836 the New School party had a small majority, when they gave fearful manifestation of the lordship which they were disposed to exercise over the Old School party, when fully possessed of the majority—since they would not even allow the Church to carry on the work of Foreign Missions by a Board of her own.

Fear and trembling came upon our Zion. The Synods and Presbyteries blew the trumpet of alarm—rallied the hosts of the Church to her help against the mighty, and poured them in to her assistance in overwhelming strength in the Assembly of 1837.

Now what was the course pursued on this occasion by the Charleston Union Presbytery?

That the necessity and wisdom of the course which was taken on the evening in which the Presbytery became divided, may be more evidently manifested, I will occupy the remainder of this section with an exhibition of the position of Presbytery in relation to the subject at issue up to that memorable evening. Such a view will throw great light upon what might otherwise appear, to some, obscure and difficult.

The Charleston Union Presbytery met at Beech Island, on the 17th and 19th Nov. 1836. The Rev. Wm. S. Lee was chosen Moderator. The following members were present:

Wm. A. McDowell, D. D., A. W. Leland, D. D., B. Gildersleeve, W. S. Lee, A. Gilchrist, T. Smyth, J. A. Mitchell, E. T. Buist, J. Lewers, E. Hopkins, and D. Ardis.

At this meeting, on which *ten* Ministers were present, and one Elder, the following paper was UNANIMOUSLY adopted:

"Whereas, by the Constitution of the Church, [Form. of Gov. Chap. X. Sec. 8.] it is among the specified powers of Presbyteries, to 'resolve questions of doctrine or discipline"—and 'to

condemn erroneous opinions which injure the purity or peace of the Church.'

And whereas the General Assembly is designed to embody and express the sentiments of the whole Church on all questions of doctrine, order, or discipline, which may be submitted to their decision.

And whereas each Presbytery has a right to call upon its own particular Representatives to the General Assembly for a report detailing the *manner* in which they have discharged the trust reposed in them; and the consequent right of deciding whether they approve or condemn it.

And whereas the proceedings of the last Assembly EVINCE A RADICAL DIFFERENCE IN THE VIEWS OF ITS MEMBERS ON SUBJECTS OF VITAL IMPORTANCE TOUCHING THE APPROPRIATE POWERS OF THE CHURCH—HER DOCTRINAL STANDARDS—AND THE LEGITIMATE EXERCISE OF HER DISCIPLINE.

And whereas, while this state of things is suffered to exist, one of the main designs of the Assembly, which is to 'constitute the bond of union, peace, correspondence, and mutual confidence among all our churches,' must be defeated; it is therefore expedient and proper that the Presbyteries themselves should take the subjects which now agitate the Church under their peculiar consideration, and, looking for wisdom from above to direct them in their deliberations, they should cause their voice to be heard in the things which make for peace, upon the broad principles of the Gospel, and the things whereby the Church may be built up in the most holy faith, enlarge her borders, and extend her pure and sanctifying influence.

These premises receiving the full and united concurrence of Charleston Union Presbytery, they hesitate not to revert to the proceedings of the last General Assembly, and to express not in the spirit of acrimony and disorganization, but of love and good will, their decided convictions in reference to the following topics:

1. As it relates to the Missionary Cause.

This Presbytery deem it entirely competent to the General Assembly to conduct the work of Missions, both Foreign and Domestic, by Boards of their own appointment, and under their own supervision and control—and are firmly convinced that unless they do it as a Church, they will fail to accomplish one great object of their organization—the great duty which they owe to the world, and one of the main obligations imposed upon them by the Lord Jesus Christ, since the Church, by its own appointment is constituted the grand instrument of diffusing abroad the knowledge of salvation—that on a great variety of accounts, which time will not suffer us to specify, an *Ecclesiastical* is *preferable* to a *voluntary* organization for Missionary purposes; but especially because it more effectually embodies the Church, and calls forth its resources on established principles, and through its own

appointed and responsible officers; and because such an organization lives while the church lives, from generation to generation, without any extraneous aid or artificial means to sustain it—that the present condition of the Church and of the world demands such an organization, not only on the ground of duty but of expediency; for let the Church be united in the Missionary cause—let her meet the claims of a perishing world upon her liberality and her prayers, and no power on earth can dissever the bond of union between her members. Her watchmen will also see eye to eye on other questions; and much of the discord which has abounded will be forgotten, and the cause of it removed by the cultivation of the spirit of charity—the spirit of the Gospel—the spirit of Missions. And finally, that the last General Assembly were under special obligations to ratify the contract which had been made by the direction and authority of the preceding Assembly with the Western Foreign Missionary Society; and that in refusing to do this they violated a solemn pledge—they virtually annulled a solemn covenant—they did an act, which, in civil tranactions, is ever regarded in the highest degree disreputable.

Our future Representatives to the Assembly will, therefore, be expected to meet the views of this Presbytery, as they are here expressed, and to make amends, as far as they are able, for the violation of what is usually and properly termed *good faith*, by the last General Assembly.

2. As it relates to the case of Albert Barnes.

By the decision of the last Assembly, in this case, there is an implied approval of his 'Notes on the Romans'—an approval which, in the opinion of this Presbytery, should never have been given, either in direct terms, or by fair implication. These 'Notes,' in the opinion of a large minority of the last Assembly, are in collision with the standards of our church upon essential doctrines—such as original sin, imputation, and justification by faith in the Redeemer. And no commentary should receive an implied approval of the Church, which is liable to such an interpretation—or which leaves it even in the slightest degree doubtful, whether the sentiments of the author are in unison with our standards. A commentary, and one designed particularly for the young, should be above suspicion; and not need, as this has done, for its defence, explanation upon explanation. It should be so clear, explicit, and decided, that he who runs may read. But the defence of these 'Notes' is in perfect keeping with the manner in which heresy has been broached and supported in all ages of the church. Presbytery, for these, and other reasons involving the merits of the controversy into which they forbear entering, are decidedly of the opinion that the appeal of Mr. Barnes, should not have been sustained in such a way as to imply an approval of his 'Notes on the Romans."

3. As it relates to Petitions and Memorials on the subject of Slavery.

So long as petitions and memorials denouncing as the enemies of God and of man, the Ministers and members of the Church who hold Slaves, are suffered to be introduced and agitated in the meetings of the Assembly, so long will there be just cause of complaint, even if it tend not, as it inevitably does, to the dissolution of those bonds by which the Church is united together by a common faith. Instead, therefore, of postponing a decision on the subject, as it was before the last Assembly, the peace, the harmony, the good of the Church required that it should have been definitely and forever settled, by a resolution to this effect—*that as the relation of Master and Slave is a civil and domestic institution, it is one on which the Church has no power to legislate.* This would have put to rest this agitated question, and have taught such petitioners and memorialists that the Church is not the proper tribunal to redress their imaginary grievances."*

Such, therefore, was the course unanimously agreed upon by this Presbytery in November 1836.

A similar paper, (only that it was more full and explicit,) was adopted by the Synod which met immediately afterwards at Milledgeville, in November 1836, and of which paper, Dr. McDowell, Mr Gildersleeve, and I, were appointed a Committee, to print 5000 copies. Be it remembered that this paper, which was much longer and much stronger than the preceding, was UNANIMOUSLY adopted by the entire Synod, in which there were more than SEVENTY members present.

Thus far, therefore, we appeared to have been united, both as a Synod and as a Presbytery, on the great principles which have since led to the division of our Church.

In April 1837, the Presbytery met in Charleston, when there being several present who were not present in November 1836, and several absent who were then present—the course which had been then taken was disapproved—our division formally commenced, and our strife began. On a motion made by myself that we should send delegates to a Convention of the Old School members, to be held in Philadelphia, immediately preceding the Assembly, the vote stood as follows:

"*Yeas*—A. W. Leland, B. Gildersleeve, Thomas Smyth, A. Gilchrist, E. T. Buist, T. MAGRUDER, J. A. Mitchell, J. Wallace, E. Palmer—9.

Nays—W. S. Lee, E. White, Z. Rogers, I. S. K. Legare, W. B. Yates, W. C. Dana, E. Hopkins, R. Post, T. Legare, T. A. Elliott, D. Ardis—11."

The Rev. Dr. Leland, (under a belief, as was afterwards said, that he would act with them,) and the Rev. Mr. White, were sent by these gentlemen to the Assembly, while I was delegated to

* This paper was drawn up by Mr. Gildersleeve, as Chairman of the Committee.

the Convention by the unanimous desire of the minority, according to the provision made by the Synod in the fall of 1836.

The Assembly of 1837, as I have already stated, framed the celebrated resolutions—abrogating the Plan of Union—and dissolving the connexion between it and the four Synods aforesaid. In this course, Dr. Leland sustained and voted with the Assembly; while Mr. White most strenuously opposed its proceedings.

At the fall meeting of the Presbytery, in Oct. 1837, (as the Minutes say,) "Mr. White, one of our Commissioners to the General Assembly, made a detailed written report of the course he pursued in that body, together with the reasons which governed him. AND ON MOTION HIS REPORT WAS ACCEPTED." It was also moved that this Report be adopted, but the motion was withdrawn, after I had declared my intention to bring the matter before Synod.

Now in this Report which was thus accepted—which it was moved should be adopted—and which was, in a somewhat modified form, published in the Observer of Nov. 11th, I find the following language used in reference to the Assembly:

"That this action involved a principle that might destroy every contract, civil, moral, or religious, whenever either contracting party became dissatisfied; and CONSEQUENTLY that it SAPPED the FOUNDATION OF ALL MORAL OBLIGATION; for if the General Assembly be not bound by its contract, though moral only, neither is any individual, and the moral ligaments of Society are all sundered."

"It is enough therefore to say, in relation to this act of the Assembly, it is SUPREMELY GROUNDLESS."

"To this I objected as a WANTON ASSUMPTION of POWER that does not belong to the Assembly; as directly in the face of the Constitution, which gives the power to "erect, unite, and divide" Presbyteries to Synods alone, AND AS UNJUST and UNCHRISTIAN."

"But there are other objections to these proceedings of the Assembly of a general nature, and of the utmost importance to the Church, and to Society. They are manifestly *unconstitutional and arbitrary*."

"The action of the Assembly then, must have been arbitrary power wantonly employed."

"Again the proceedings of the Assembly involved MORAL GUILT."

"And consequently when he knowingly and wilfully deviates from its requisitions, he is, (as it seems to me, GUILTY OF MORAL PERJURY."

"He voluntarily violates the most solemn vow; and STANDS PERJURED BEFORE HIGH HEAVEN."

"Can this be so? Will American Presbyterians submit to it? Sooner let the scenes of Smithfield be acted over again. I would rather be subject to the Pope's *nod*, than governed by a selfish and interested majority of the Assembly. It is Anti-Republican, Anti-Presbyterian, and Anti-Christian, and not to be borne by Americans."

"How absurd? It leads to endless confusion. Every thing remains unsettled."

"It is a reproach to Presbyterians, ruinous to the spirit of piety, and disgraceful to the Church of Christ."

"And thus they are robbed of their money, characters, and rights. Is this Christian! Does it accord with the genius of our Institutions! Will Presbyterians submissively bow to such tyranny! Never—while the spirit of Luther and Calvin animates their bosoms."

"To my mind, such a course exhibits a great want of moral principle—even common honesty."

In conclusion the Report says:

"But if this be not the result, and the church is divided, (which it was in May 1838,) THEN DECLARE FOR INDEPENDENCY, AND JOIN THE MINORITY of the SOUTH in a SYNOD or ASSEMBLY of SOUTHERN CONSTITUTIONAL PRESBYTERIANS. Thus if we may not have peace and union with the whole Church, we will have it among ourselves. With peace for our object, this, (so far as I can discover,) is the only alternative. *The union of the whole, or independence of the South* seems, necessarily our course. NOR DOES IT MATTER WHICH."

This Report, be it again remembered, was accepted by the Presbytery—and a motion was made to adopt it—and Mr. White, its author, was so congenial in his views to these gentlemen as to be re-commissioned by them to the Assembly of 1838; and yet forsooth, it is now slanderous to affirm, that these gentlemen had any disposition or intention, to become independent of the Assembly!

At this same meeting of Presbytery, a series of resolutions characterizing the Acts of the Assembly as "unconstitutional, unjust, and oppressive" and as "null and void," were adopted by these gentlemen as the majority of Presbytery. The fourth resolution is as follows:

"*Resolved*. That if this cannot be obtained, (i. e. the restoration of the exscinded Synods, and their re-union with the *whole* church,) we will, as the last resort, unite in forming an INDEPENDENT SOUTHERN Presbyterian Synod or Assembly."

This paper was adopted by the vote of Messrs. White, Rogers, I. S. K. Legare, Yates, MAGRUDER, DANA! Post, Stewart, and Glover.

And yet it is "absolutely false," in Mr. Smyth to impute to these gentlemen any intention of becoming independent!

It may be well to remark that in the Synod which met in Augusta, in Nov. of the same year, the Assembly *was sustained in each one of its acts after very full discussion*, by the following votes: 93 in favour, and 6 against—84 in favour, and 16 against—85 for, and 14 against, &c. It will thus be seen in what "*a fractional minority*" this self-styled "*majority*" *stands* in relation to the entire Synod.

In April 1838, the Presbytery met. All the members, almost, who have acted with the Assembly, were absent. The Rev. Messrs. White and Magruder were sent as Commissioners to

the Assembly ; when the Church was divided by the formation of a new body, claiming to be the General Assembly, as I have already stated.

Now it is very important to inquire what course our Commissioners thought proper to pursue on this occasion. In reference to Mr. Magruder, (as I never saw his published letter,) I can only state that, as Mr. White *in his letter* speaks of him as having acted with him, and Mr. Gildersleeve, to whom his letter was first offered for publication, represented it then as coinciding with Mr. White's, his course must be estimated by that taken by Mr. White. Neither of them it is known, took their seats as Commissioners in the Old School Assembly, or acted with it for a week or so after it had commenced, but sat occasionally in it, and occasionally in the New School Assembly. Why they did at length conclude to go into the Old School Assembly at all, Mr. White shall tell, as he does in his letters published in the Observer for August and September for that year. He here declares :

" *Under these circumstances I was at a loss to know how to shape my course* ; for both claimed to be the General Assembly of the Presbyterian Church in the United States. And both seemed willing to submit the merits of their claim to a civil tribunal. And as I had thus far abstained, on principle, from acting with either, *I was now unwilling to decide in favour of either, above all to commit my Presbytery by any definite course of action. Accordingly I took no part in the proceedings of either Assembly during the first week; but was occasionally in both. Nor did I thus become more satisfied with the course of either*—indeed every day convinced me *more and more that resistance was my only course.* And though hopeless and useless so far as the results of the Assembly were concerned ; *yet, I ultimately resolved to bear my testimony against the highhanded and unconstitutional measures of the Reformed Assembly.*"

To some further extracts from these letters, I must invite very particular attention.

In his first letter of August 25, Mr. White endeavors to frighten his Southern friends, with " Gorgons, hydras and chimeras dire," which he represents as ministering to the will of that potent arch-fiend on earth called " Abolition ;" and *all* issuing from the womb of the Assembly where they had been " wrapped up" in an old unkennelled Act of 1818.

> "Indeed, THIS IS a strange disposed act,
> But men may construe things after their fashion
> Clean from the purpose of the things themselves."

Mr. White here says :

" And consequently, that remaining in connexion with that Assembly, they must do it with the rod of Abolitionists held over their heads, with their characters slandered on its approved records, and at the risk of ecclesiastical discipline for holding slaves."

He then goes on to exclaim ; " *shades of the departed! where are we? Has it come to this? Will Southern Christians—Southern Presbyterians* remain connected with a body who will unchristian them—denounce and brand them in their public acts, and then refuse them a hearing? In the name of honor—in the name of our holy religion, may it never be—no, never."

Now,

"This is the very coinage of his brain.
A bodiless creation.
'Tis a pageant,
To keep us in a false gaze."

Even that "much abused" Act is not capable of greater perversion than are expressions in the very paper by which it was sought to agitate and distract the Assembly on this occasion with the subject of Slavery.*

Mr. White further says of the Assembly :

"Indeed this resolution of a party Convention, had more influence on the late Reformed Assembly, than any article of the Constitution of the Presbyterian Church. It governed the majority, and the majority, *without Constitution*, governed the Assembly."

In his letter of Sept. 1, 1838, Mr. White ventures to charge dishonesty upon the Boards of the Assembly. He says :

"There is an eye that seeth the secrets of all. And there are *men* too, who well understand this whole affair. And what is more the Christian community ought to know what is done with their charities. Nor will they long furnish any Board with monies that are not accounted for. The day has gone by when large amounts are to be raised for ecclesiastical bodies to employ without responsibility to their donors. It belonged to the 'dark ages.'"

Calling on the Angels, he says :

"Is the darkness of past ages thus to be rolled back over the Presbyterian Church of the nineteenth century! *Angels of light! God of mercy forbid!*"

---

* That so far as it regards the Old School portion of the General Assembly of the Presbyterian Church at the North, there is almost universal and declared opposition to the principles—to the plans—and to the doings of Abolitionists, I have already fully shewn by irrefragable testimony, in a long paper published in the Charleston Observer for December 29th, 1838.

Of this paper, Dr Alexander declared in a letter addressed to me, "I read your public expose in the Charleston Observer *and liked it all.*"

This article was preceded by an article on "the Southern Presbyterian Church and Slavery" in the same paper for December 22, 1838. Both of these papers would have appeared in the public newspapers of the City had they not been declined, even as *advertisements*.

Again:

"Thus reckless, exclusive, political, sovereign, and universal, in its views and feelings, the Assembly was prepared for reform with a vengeance. Nor was the preparation vain—every thing was brought into requisition to carry forward the reformation.—But alas! unlike the Reformation of Luther and Calvin, it was *backward!* Theirs looked forward to millennial glory, and reached onward to glory immortal. This closed on the light of the 19th century, and rolled back on the darkness of the past. Based on *divine right*, it held the rights of others at the disposal of the Assembly. And this seemed resolved to hold all it had obtained, and fix its grasp on universal dominion. May its grasp be sundered, the right of Presbyterians acknowledged, and the Church redeemed."

That this injunction of the Assembly applied to our Presbytery as well as to every other I will afterwards shew from the exposition given of it by Mr. White the commissioner from this Presbytery, to that Assembly; and who may therefore be supposed to have understood something of the intention of the Act. And that Mr. White was not mistaken in his interpretation of the Act of the Assembly is most manifest from this single fact, though other proofs shall be given, that every Presbytery in the church, has acted upon that interpretation, and has taken action either for or against the Assembly.

All the other Presbyteries connected with our Synod had at this time taken order on this subject but ours and one other, which had not met. We were prevented from meeting in October, according to appointment, by the sickness in Charleston, and went up to Synod without having acted in the premises. It is necessary therefore to inquire what was done in the Synod which met in Columbia in Nov. 1838.

Now in the Minutes of the proceedings of this Sy-nod, we find several things which bear very importantly on this case.

1. It is recorded that by a vote of 7 against 61 these gentlemen opposed the motion to become connected with the General Assembly's Board of Foreign Missions.

2. We find that Mr. I. S. K. Legare submitted a substitute which contained the following Resolutions:

"*Resolved*, That the Synod of South Carolina and Georgia will no longer consent to take any part in this foreign and unhappy contention of the Presbyterian Church; which has already introduced somewhat of discord and division into the bosom of our once peaceful and happy Southern Church.

Resolved, 2. *That this Synod will and hereby do declare itself to be an independent Synod.*

Resolved, 3. That in doing this they act from a conscientious sense of duty to themselves, to the inhabitants of the States within their bounds, and to the Great Head of the Church—the Lord our Redeemer. After discussion, the previous question was called for and decided in the affirmative."

3. It appears that on the following motion :

"*Resolved* 1st.—That this Synod recognize the last Assembly which met in the 7th Presbyterian Church in Philadelphia, and of which the Rev. Wm. S. Plumer was Moderator, as the only true and proper General Assembly of the Presbyterian Church in the United States of America."

"The motion stood 60 to 9. These nine were as follows :

"*Nays*—Dwight, Bartlett, E. White, I. S. K. Legare, Dana, Yates, Magruder, T. H. Legare, S. Glover,—9."

4. That as a substitute for the 2nd Resolution which was adopted the Rev. Mr. Dana offered a paper which begins thus :

"*Resolved*, That we still, as heretofore, *adhere* to the Presbyterian Church, 'upon the basis' of the Constitution of said Church."

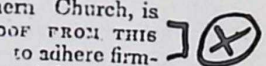
Thus does Mr. Dana declare his purpose of "ADHERENCE."—He then goes on to explain what he meant by "*adherence on the basis of the constitution*:"

"That as the Constitution HAS THUS EFFECTUALLY RENDERED NULL AND VOID ALL SUCH ACTS OF THE ASSEMBLY, as the excision of 60,000 Church members, without trial, AND ALL SUCH ACTS AS THE 'REFORM ORDINANCE,' which provides for the *expulsion* from the Church of every Minister and Member in it who will not consent to that excision—as it plainly declares such acts passed by the Assembly alone to be not 'obligatory on the Churches'—any attempt to enforce these acts, as if they were, obligatory,' is a MANIFEST USURPATION, WITHOUT ANY CONSTITUTIONAL PLEA WHATEVER.

That the Reform Ordinance is still wholly without authority."

He then proceeds very modestly to expound his views of "*adherence*" thus :

"That inasmuch as the new system of Church government which the Reform leaders are now aiming to set up, IS A TOTAL DEPARTURE FROM THE PRESBYTERIANISM OF OUR STANDARDS—as it vests in the General Assembly absolute and uncontrolled legislative and executive, as well as judicial power, not only making it supreme over the Churches, but also placing it above even the Constitution—as it aims to perpetuate this supremacy by placing at the disposal of officers, appointed by the Assembly, all the charitable funds of the Church, amounting to hundreds of thousands of dollars annually;—as it has already obtained extensive control of the religious press—as it is, in fine, A SYSTEM OF ECCLESIASTICAL DESPOTISM, DESTRUCTIVE OF THE PEACE, PURITY, AND SPIRITUALITY OF THE CHURCH: every true Presbyterian, therefore, and especially every member of the Southern Church, is under the most sacred obligations TO STAND ALOOF FROM THIS NEW SYSTEM OF CONSOLIDATED DESPOTISM, and to adhere firmly to the doctrines, and to the discipline of our beloved Church, as these are set forth in her acknowledged standards."



5thly. These Minutes shew that on the motion to adopt the following Resolution, viz :

" *Resolved*, 2. That Synod concur with the General Assembly in carrying out the reform of the Church upon the basis of 1837—38 ; that inquiries be now made of the Presbyteries whether any, and if any, what action has been had by the bodies on that subject, and that if any Presbytery be found delinquent, they be directed at the earliest practicable period to attend to this matter."

The vote again stood 59 to 9. These nine were :

" *Nays*—Dwight, Bartlett, E. White, Magruder, I. S. K. Legare, Yates, Dana, T. H. Legare, Glov-er.—9."

6thly, Further on the motion to adopt the following Resolution in reference to that body which claimed to be the General Assembly, viz :

" *Resolved*, That this Synod do regard all the Ministers and Elders, thus seceding, together with the Churches and Presbyteries which shall sustain and approve the conduct of their Ministers and Elders in said secession, as no longer in connexion with the Presbyterian Church, as formed and constituted, &c., in these United States."

The only negatives votes were as follows, viz :

" *Nays*—Dwight, Bartlett, E. White, I. S. K. Legare, Dana, Yates, Magruder, T. H. Legare, Glover. —9."

7thly. We find that in opposition to the doctrinal paper adopted by Synod, the following votes were given :

" *Nays*—Dwight, Bartlett, E. White, I. S. K. Legare, Yates, Dana, Magruder, T. H. Legare —8."

A Protest was also entered against this paper, by Messrs. Dana, Dwight, Bartlett, Yates and Magruder.

Such then are some of the developements made of the spirit of "*adherence*" (now so fervently cherished by these gentlemen) in the Synod of 1838. THEIR "ADHERENCE" was "OPPOSITION" TO EVERY THING DEEMED IMPORTANT by an OVERWHELMING MAJORITY of THAT SYNOD. As a further evidence of this sincere desire of "*adherence*" which we have alas so despotically crushed, it may be mentioned, that one of these gentlemen (as he acknowledged before the last Synod) declared that "*he had committed one sin, which was his attendance at that meeting of Synod, which if God would forgive him he never would repeat.*" And yet this very individual is one of those who now characterize exclusion from that same Synod, twelve months after the commission of his sin as "a gross and flagrant wrong."

These gentlemen are perfectly aware that another resolution was written—and in Synod—proposing at once to dissolve our Presbytery. This Resolution was alluded to both by Mr. Dana and by Mr. Magruder, who gave their dying declaration before their expected "ecclesiastical decapitation" as they expressed it. Now this Resolution was withheld in deference to our wishes ; but we were at the same time informed that if we did not take decided action in Presbytery the Resolution should be enforced

at the next Synod. It was also declared that—if we remained together, a prosecution would be entered against one individual for erroneous doctrine.

Thus did this Synod close, by expressly enjoining it upon us as a Presbytery to "*take action*" in order to shew our "CONCURRENCE with the GENERAL ASSEMBLY in CARRYING OUT THE REFORM OF THE CHURCH UPON THE BASIS OF 1837 AND 1838," and "THAT we be DIRECTED at the EARLIEST PRACTICABLE PERIOD to ATTEND to this MATTER"—and this notwithstanding the declaration made by these gentlemen that "THEY STILL ADHERED"

What was the course of Presbytery at its ensuing meeting, I will consider in the next section.

SECTION II.

The action of the Presbytery on the memorable evening of Dec. 4, 1838, with a list of its members, &c.

For the perfect satisfaction of any who may desire to understand the case of the Charleston Union Presbytery, I have entered upon an exposition of its history. I have endeavored to show, in the previous section, the state of the Presbytery in reference to the great dividing questions before the Church, from the year 1836, when these questions began seriously to agitate every portion of our widely extended communion, down to the time of our memorable meeting on the evening of December the 4th, 1838.

Mr. WHITE, as I have shown, besides what he said in his other published declarations, in a report read before the Presbytery, had denounced the Assembly in the most violent language possible, and called upon that body to declare for independence in case the acts of that Assembly could not be overthrown—and this report the members of Presbytery, now separated from it, accepted and appeared to concur in.

Mr. MAGRUDER has also publicly declared that "eleven of the thirteen Ministers, who, with the Elders, constitute the *Presbytery proper*, (his italics) think the excision of thousands of Church members and without trial, (this is a *purely fictitious* representation, since these thousands of Church members were never *exscinded* at all, but remain to this moment "Church members," in good standing, in the very same Churches in which they were before the Acts of the Assembly, as far at least as these Acts affect them,) A VIOLATION OF OUR CONSTITUTION and of COMMON JUSTICE, and the Churches agree with their Pastors on this point. They think that if there MUST be a division of the Church, which our Reform brethren seem determined to effect, (most graciously said—"determined to effect," because they will not yield to the

denunciations of a "little minority,") that division should,(i. e. will,) SEPARATE THE SOUTH FROM THE NORTH, and leave US alike free from *foreign broils and Abolitionist aggression* ;" (his own italics.) He then goes on to say, in the same published document, that they (i. e. those with whom he acted,) would remain in this antagonist and deadly adherence to the Assembly "UNTIL THE PROPER TIME FOR DECISIVE ACTION SHALL ARRIVE."

Mr. I. S. K. LEGARE, in his substitute, presented to Synod in November 1838, offered the following Resolutions, viz :

"*Resolved*, 1. That the Synod of South Carolina and Georgia, will no longer consent to take any part in this FOREIGN AND UNHAPPY CONTENTION of the Presbyterian Church ; which has already introduced somewhat of discord and division into the bosom of our once peaceful and happy Southern Church.

2. THAT THIS SYNOD WILL AND HEREBY DO DECLARE ITSELF TO BE AN INDEPENDENT SYNOD.

3. That in doing this they act from a *conscientious sense* of duty to themselves, to the inhabitants of the States within their bounds, and to the Great Head of the Church—the Lord our Redeemer."

The Rev. Mr. DANA, in his protest, had declared that in view of the action of the General Assemblies of 1837 and 1838, "EVERY TRUE PRESBYTERIAN, AND ESPECIALLY EVERY MEMBER OF THE SOUTHERN CHURCH, IS UNDER THE MOST SACRED OBLIGATIONS TO STAND ALOOF FROM THIS NEW SYSTEM OF CONSOLIDATED DESPOTISM." For this Protest the others also who acted with Mr. Dana voted.

Mr. Dana had previously declared in his communication to the Religious Telegraph, under date of August 1838, that "of THE TWO questions" before the Southern Church the second was, "whether the South ought to have any thing to do with those PARTY CONTESTS FOR POWER WHICH HAVE DISGRACED SOME PORTIONS OF THE NORTHERN CHURCH."

Another individual of this "Presbytery proper," had declared that he had committed one sin in attending the meeting of Synod in November 1838, which if God would forgive him he never would repeat.

In October 1837, Messrs. White, Rogers, I. S. K. Legare, Yates, Magruder, Dana, Post, Stewart, and Glover—9, being in a present majority, adopted a paper disapproving of the Acts of the Assembly, and declaring that if those Acts were not reversed, "THEY WILL, AS A LAST RESORT, UNITE IN FORMING AN INDEPENDENT SOUTHERN SYNOD OR ASSEMBLY."

Against this Messrs. Gildersleeve, Smyth, A. Gilchrist, and S. Clarke, protested.

Finally, in the Synod which met in November 1838, these several individuals, who now constitute what they term "the Presbytery proper," opposed every action favorable to the Assembly or to the Boards of the Assembly.

I am thus particular in reviewing the action, and the declared and published sentiments of these gentlemen, because it has been made a ground of public allegation against me that I have falsely and slanderously charged them with a purpose or desire to declare themselves independent of the Assembly—because any such intention or desire has been boldly denied—because to have voted under this impression has been alleged as a sufficient ground to set aside the votes of members of our Presbytery—and because they now declare, that—while these Acts and doings of the Assembly are sustained and made irreversible—they were and are sincerely desirous to adhere to the Assembly, rather than become Independent.

For, says Mr. Dana:

"Those do *not* say the truth who assert that the Charleston Union Presbytery has either 'declined or failed' to 'adhere' on the 'basis of '37 and '38.'"

Such then was the public and avowed position in which the members of the Charleston Union Presbytery stood, when they assembled on the eventful night of December 4th, 1838. With this exposition of the views and feelings of these gentlemen, severally and jointly, there was also the positive order of Synod requiring Presbytery "to attend to this matter at the earliest practicable period," and to take action, so, that with the Synod, they may "CONCUR *with the General Assembly in carrying out the Reform of the Church upon the basis of* 1837 *and* 1838." (See Minutes of Synod, p. 21.)

Such was the public order of the Synod, of which we had received many private enforcements—to the effect that if these gentlemen could not or would not change their "*adherence*," that is, their denunciation and resistance, into "A CONCURRENCE with the General Assembly in carrying out the Reform of the Church upon the basis of 1837 and 1838"—that then there ought to be, and there must be, a separation from them.

Now up to this time (according to the shewing of these brethren themselves,) I had endeavored to maintain a conciliatory and an compromising course. I had received *their* public thanks, while by my Old School brethren I had been admonished of the futility of any such attempt.

The time I plainly saw had now come in which compromise was hopeless, and conciliation impossible. A choice was to be made between union with these gentlemen, or union with the Presbyterian Church, since it was now evident that union with both was utterly impossible, unless a change not to be expected, should come over the spirit of their minds.

Accordingly I drew up an Overture, to which I must request the attention of all who would thoroughly understand the nature of this transaction. The object of the Preamble, which is long, was to exhibit the unquestionable evidences of our past differences of views and feelings, and the consequent inexpediency of our remaining *nominally* together while in heart and sentiment divided.

The Preamble of that Overture was as follows:

PREAMBLE.

"It is acknowledged on all hands, (though possibly denied by some parties interested in such denial,) that the Presbyterian Church in these United States has, of late years, become divided and *therefore* contentious, for "how can two walk together except they be agreed; and a house divided against itself must fall."—Doctrines were held and practices pursued by one party which were regarded by the other as erroneous and injurious, and which they felt called upon, in duty to God, to the Church, and to themselves, to condemn and to prohibit, as being introductory to the fatal corruption of our beloved Church. This led to the measures of reform which were meditated by the General Assembly of 1835, and carried into full execution by the Assembly of 1837, and by it referred to the consideration of the several Churches and Presbyteries within its bounds. These measures, after very full examination and discussion, were confirmed and approved by a very large majority of the Presbyteries and Synods, and declared to be not only Constitutional and expedient, but of essential importance to the peace and purity of the Church. The minority, however, as represented in the last Assembly, instead of submitting themselves, as in duty bound, to the declared wish of the Church and of the General Assembly, did, in a disorderly manner, in combination with other unknown persons, openly form another body in the presence of that Assembly while it was engaged in business; and without leave, asked or obtained, left the house of Assembly, convened in another place, called themselves and claimed to be the true General Assembly of the Presbyterian Church in the United States, and did thus wilfully and deliberately vacate their seats in the only true and proper General Assembly—did originate a schismatical secession—and did thus cut *themselves* off from the Presbyterian Church, and, as far as they justify their course, their Churches and Presbyteries.

There are now, therefore, two bodies—one calling itself, and the other alone properly and truly being, the Presbyterian Church in these United States, represented in the General Assembly, which sat in May last in the 7th Presbyterian Church in the city of Philadelphia, of which the Rev. Mr. Plumer was Moderator.

Whereas, therefore, this General Assembly in pursuance of the already ascertained wishes of all the Church Judicatories not involved in the schismatical secession, did, at its last meeting, enjoin it upon all the Presbyteries in our connexion, to take order on the subject of that reform which has been so auspiciously commenced, and also in reference to the division in the Church which, by the conduct of the minority of the Presbyteries and Synods sustaining them, has now taken place.

And whereas said Assembly has declared that 'in case any majority of any Presbytery shall refuse or neglect to take proper

order' on these subjects, 'or shall decline or fail to adhere to the Presbyterian Church in the United States of America upon the said basis of 1837 and 1838 for the reform of the Church, then, and in that case, the minority of said Presbytery shall be held and considered to be the true Presbytery, and shall continue the succession of the Presbytery by its name and style, and be the Presbytery; and if sufficiently numerous to perform Presbyterial acts, shall go forward with all the proper acts and functions of the Presbytery.'

And whereas the Synod of South Carolina and Georgia, at its late sessions in Columbia,

'*Resolved* 1, That this Synod recognize the last Assembly, which met in the 7th Presbyterian Church in Philadelphia, and of which the Rev. Wm. S. Plumer was Moderator, as the only true and proper General Assembly of the Presbyterian Church in the United States of America.

Resolved 2, That Synod concur with the General Assembly in carrying out the reform of the Church upon the basis of 1837–38; that inquiries be now made of the Presbyteries whether any, and if any, what action has been had by the bodies on that subject, and that if any Presbytery be found delinquent, they be directed at the earliest practicable period to attend to this matter.'

And further,

'*Resolved*, That this Synod do regard all the Ministers and Elders, thus seceding, together with the Churches and Presbyteries which shall sustain and approve the conduct of their Ministers and Elders in said secession, as no longer in connexion with the Presbyterian Church, as formed and constituted, and (by the State of Pennsylvania) chartered in these United States.'"

The remainder of the Preamble was occupied with a plain statement of those several declarations of these gentlemen, (already quoted) by which the alienation from the Presbyterian Church, as at present constituted, was made manifest.

The Overture then proceeds:

"And whereas it is thus manifest and acknowledged by all the members of this Presbytery, and made evident by our public acts and public statements, that we are divided, both as it regards our approval of, and the duty of, carrying out the Reform measures of 1837 and 1838, and also as to our wish to adhere to the last General Assembly, which sat in Philadelphia in May last, in the 7th Presbyterian Church, of which the Rev. Mr. Plumer was Moderator, and to that part of the Church represented in it—as the only true Presbyterian Church in these United States, as chartered by the State of Pennsylvania, and to the several Boards appointed by said Church."

Now this paper I had submitted to some of the members of Presbytery on the evening of December 3, who had approved of it—signed their names to it—and agreed that I should present it before the body in their name and behalf.

This Preamble was followed by the following Resolutions, viz:

"*Resolved*, That *in order to avoid any unkind collision or strife, and without casting any imputation whatever, on the spirit and motives, or expressing any opinion as to the orthodoxy or heterodoxy of each other's views*, the roll be now called, and each member, without discussion, do declare whether he can approve of the reform measures of the General Assembly of 1837, and whether he can adhere to the General Assembly of 1838 which sat in Philadelphia in May last, in the 7th Presbyterian Church, of which the Rev. Mr. Plumer was Moderator, and to that part of the Church represented in it, as the only true and proper Presbyterian Church in these United States, as chartered by the State of Pennsylvania; and those who answer in the affirmative according to the provisions of the last General Assembly, whether in a minority or a majority, do constitute the Presbytery of Charleston Union in connexion with the Presbyterian Church, as represented in said Assembly; and that those who answer in the negative be left at liberty to take whatever action they may think most proper in the premises.

Resolved, further, That in making this separation we are only obeying, as in duty bound, the orders of the same judicatory of the Church, and the wishes and expectations of our own Synod, and *we hope hereby to prevent alienation among us as brethren, who, differing in views and sentiments, are still brethren, who may maintain the most friendly ministerial and Christian intercourse.*

Resolved, finally, That all the members of this Presbytery not present, both in this country and in foreign lands, be required to send in to the Stated Clerk their answer to the inquiry contained in these resolutions, and that all who answer in the negative, or who do not answer at all within one year from this time, unless hindered by some necessary providence, be considered as forming no part of Charleston Union Presbytery, in connexion with the General Assembly which sat in May last in the 7th Presbyterian Church in Philadelphia, of which the Rev. Mr. Plumer was Moderator."

I now ask every individual who will attentively peruse these resolutions, whether they could have been worded in language more mild, courteous, or fraternal? I here proposed a simple question, framed almost in the identical words of the Resolution of Synod, under which we were required to act. If we must divide, I then proposed that no unkind feelings should be suffered to arise—and that no difference in the manifestation of Christian and ministerial regard should be manifested. I also proposed that a year should be allowed, during which time an opportunity might be afforded for any to return who might feel disposed to do so.

The proceedings which took place in Presbytery upon this Overture, are thus detailed in the Minutes, which were prepared by order of Presbytery, and to which after their most careful examination, and after they had been read paragraph by paragraph, each member gave his full concurrence:

"After some additional remarks, the adoption of this Overture was moved by Mr. Smyth, and seconded by the Rev. A. Gilchrist.

The Moderator then refused to put the motion, or to receive the Overture, declaring it to be unconstitutional, and contrary to the rules of the Church. When an explanation was asked of the Moderator, he further declared, that so long as he continued to act as Moderator of this Presbytery, he could at no time entertain any motion touching this paper, as he regarded it altogether unconstitutional, and out of order: and gave it as his opinion from the Chair, that Presbytery might remain together, and finish all its business peaceably and quietly, without any regard to the matters contained in these papers. The rules, touching the duty of the Moderator were then read, and an appeal made from the Chair; which appeal was seconded by Mr. Gildersleeve, and by some remarks from the Rev. Dr. McDowell. On a further motion, it was determined that the appeal should be taken by yeas and nays; when the appeal was lost—seven voting for, and seven voting against it, and the Moderator deciding that it was lost.

The Rev. Mr. Smyth then made the following declaration on behalf of himself and the minority of Presbytery.

Whereas it is manifest to all now present, that the majority of this Presbytery, *now present*—though not, it is believed, a majority, if Presbytery were fully represented—have now sustained the Moderator in his decision, whereby an Overture proposing that this Presbytery *do now obey the injunction of the Supreme Judicatory of our Church, and of our Synod*, in taking order in reference to the Reform measures of 1837–'38, and to our adherence to the General Assembly of 1838, which sat in May last, in the 7th Presbyterian Church in Philadelphia—is declared to be out of order, unconstitutional, and contrary to the rules of the Church; and therefore the majority of this Presbytery *refuses to take the required order on these subjects, and thus declines or fails to adhere to the Presbyterian Church as represented in the last General Assembly which sat in May last, in the 7th Presbyterian Church in Philadelphia*, as the only true and proper Presbyterian Church in these United States, as chartered by the State of Pennsylvania; and also shews contempt to the same,—we, the minority of this Presbytery now present, though not as is believed a minority if fully represented, do declare, according to the express provision of the last General Assembly, that said minority is the true Charleston Union Presbytery, to continue its name and style, and that in order to go forward with all the proper acts and functions of this Presbytery, we do now retire to the lower part of this building. Signed,

THOMAS SMYTH,
BENJ. GILDERSLEEVE,
WILLIAM A. M'DOWELL,
ADAM GILCHRIST,
JOHN DEWEES,
A. CAMPBELL,
SAMUEL CLARKE.

The Rev. B. Gildersleeve, Adam Gilchrist, Wm. A. M'Dowell, and Thomas Smyth; together with Elders Messrs. Samuel Clarke, A. Campbell, and John Dowees, then retired to the lower part of the Church, when the Rev. Mr. Smyth, the last Moderator present, was called to the Chair, and opened the meeting with prayer."

Such then is the simple statement of the transaction in Presbytery by which a portion of the Charleston Union Presbytery became separated from that Presbytery—which separation has now been declared valid in law and equity, both by the Synod and by the General Assembly.

Every possible effort has been made to lead to the belief that the Presbytery, in this case, acted without necessity or order—that it transcended its powers—that its action is null—and that the separated portion of the Presbytery is therefore the true Charleston Union Presbytery. I will therefore proceed to show:

1. That action on the part of the Presbytery, ESSENTIALLY the SAME AS THAT TAKEN—was necessarily required.

2. That in order to take such action as was thus required, it was further necessary to express such an adherence as implied concurrence or approval, and not a bare adherence.

3. That the action of Presbytery was orderly, and according to rule.

4. That the ground upon which these gentlemen were left in their self chosen exclusion from the Church, was—their refusal to take action according to the requirement of the Synod, and of the General Assembly—and not because they refused to adopt any particular resolution, or the very words of the Overture in question.

* 5. That they have now finally determined that they will not belong to the Presbyterian Church, but become independent, because they would not express a simple adherence to the Presbyterian Church, on the basis of the Acts of 1837 and 1838.

6. That these gentlemen never have adhered to the General Assembly, upon the basis of the Acts of 1837 and 1838, for the Reform of the Church.

7. That these gentlemen have been the authors—the fomentors—and the perpetuators of that strife and division among us, which has resulted in our present separation.

To these points, I will severally advert, as briefly as I can.—That this communication however, may not be too much lengthened, I will only at present detain your readers with an exposure of some allegations which have been vociferated with increasing loudness. One is the assertion that we "DEMANDED APPROVAL of the Acts of the Assemblies of 1837 and 1838." On this point, these gentlemen have based their claim to be considered the true Presbytery, and to the sympathies of the community.

Now I will more fully show afterwards, what seems an almost self-evident truth, that to ADHERE to the General Assembly on the basis of 1837 and 1838, for carrying out the Reform of the Church" conscientiously and honorably, and as a Christian man

or body should—there is necessarily implied such—an approval of, or concurreuce with the Assembly "in carrying out the Reform of the Church on the basis of 1837 and 1838," as will enable him who does adhere, conscientiously to go along with the Assembly in maintaining that basis, and in perfecting that Reform. This being self-evident, as it would seem to me, it is just as evident, that in fulfilling the requisition of Synod, it was necessary that we, as a Presbytery, should thus express our "concurrence with the Assembly," as the ground of our adherence to it. This indeed, is precisely what the Synod did require us to do. Some expression, therefore of approval was to be looked for on our part, or conveyed by our action, in order to meet the requisition of Synod. When, therefore, it was proposed in my resolution, that we severally declare whether we "approve and adhere," that only was proposed which the Synod expressly enjoined.

But suppose no measure of concurrence had been required by Synod at all, or was properly requirable by us—what then!—Would these gentlemen be justified in refusing to take *any action whatever* "at this earliest opportunity," as Synod had enjoined, in expressing their adherence to the Assembly, on the basis of 1837 and 1838, simply because in an overture presented to them, the word "approval" had been used? Most manifestly not.

What was that paper? An Overture made to Presbytery, and submitted to it. What was its object? It was in compliance with the Resolution of Synod to "take action on the subject of expressing our adherence to the General Assembly on the basis of 1837 and 1838, for carrying on the Reform of the Church."

To whom was it made? To a body in which these gentlemen were believed by us, and by themselves, to have the majority. What is the nature of an overture? "It is, says Dr. Johnson, a proposal, something offered for consideration." Supposing, this body had accepted the overture, could they not then have altered and amended it? Most surely—for it would then have become the property of the body. Did they accept it! No.—Did they propose any alteration in its wording? No. Did they ask for any explanation of the meaning attached to the objectionable word? No. Did they ask whether we conld compromise on nothing less than the words in question? No. Did they make any offer at all? No. Did they offer to take any action on the subject? No. They declared THE WHOLE SUBJECT TO BE OUT OF ORDER, AT ANY TIME, AND CONTRARY TO THE RULES OF THE CHURCH, AND UNNECESSARY to the BUSINESS OF PRESBYTERY

With what reason then, can they say we "*demanded approval*!" With no reason at all. The declaration is most absurd, puerile and childish. It is in no sense correct. They were in a believed majority. We offered what we expressly called an "*Overture*," to that majority—that is, "a proposal for their consideration." I did not expect them to adopt it, but expected, as I had declared, a discussion; and if there was yet a possibility, some offer of compromise or agreement. But none such was made.—The only action was the rejection of the "*whole subject*" as for-

eign to the Presbytery, and "*out of order at any time.*" To say then, that by "an Overture, to a believed majority, we *demanded approval*"—is to violate common sense, and the plain meaning of words—to betray the most puerile ignorance of the nature of a forensic or public body—and to impose on the credulity of the unacquainted.

Why then did these gentlemen remain *silent* on that occasion, tho' now so stentorian loud in their appeals to the populace?—Mr. Dana informed us in the open Synod what that reason was.

Now, as might be expected, it was not a reason founded in any kindness or conciliation or compromise. It was, he there declared, because "*he saw he had us on the point of reason, and he was determined to hold us there.*" That is, he thought we were fairly out of the Church by our course of action, (as he declares we are in his statement,) and he was determined to keep us there. But when he found out the greatness of his delusion, and awoke to the reality of his outcast condition, then did he betake himself to this refuge of mere verbal sophistry.

Let me in conclusion dispose of another equally shallow basis, upon which these gentlemen have rested their vain confidence. They have so incessantly repeated that they were, and are "the majority" and that we are "a little minority" that it would seem they do really believe these imaginary dreams to be founded on substantial fact.

The following is the entire list of the members of Presbytery as it then stood, and as it is to be divided on the question which has separated us. All here named were *then* recognized as in full and perfect standing in the Presbytery, as is evident from their names appearing on the roll of Synod.

Members of the late Charleston Union Presbytery, in Dec. 1838.

Old School.		*New School.*	
A. W. Leland, D. D.	1.	B. M. Palmer, D. D.	1.
A. W. M'Dowell, D. D.	2.	E. White,	2.
B. Gildersleeve,	3.	I. S. K. Legare,	3.
T. Smyth,	4.	W. C. Dana,	4.
A. Gilchrist,	5.	W. B. Yates,	5.
J. Lewers,	6.	T. Magruder,	6.
J. B. Vandyke,	7.	T. H. Legare,	7.
J. Wallace,	8.	R. Post, D. D.	8.
A. Buist,	9.	W. S. Lee,	9.
G. W. Boggs,	10.	D. Ball,	10.
J. F. Lanneau,	11.	Z. Rogers,	11.
J. B. Adger,	12.		
J. A. Mitchell,	13.		
E. T. Buist.	14.		

Neutral—E. Palmer. *Unknown*—J. L. Merrick.*

* For the catalogue, see the Minutes of Synod for Nov. 1838, pages 4 and 5.

I cannot allow this subject to pass, without adverting to the very remarkable manner in which it has been attempted to reduce the number of the Old School portion of the Presbytery, to a condition bordering on annihilation.

Mr. Magruder had printed, in a paper *published by another denomination*, that "*eleven* out of the thirteen ministers who constitute the *Presbytery* proper, think," &c.

The same worthy gentleman carried up to the last Assembly, with his signature, the following, among other declarations.

"Mr. Smyth, therefore, stands 'solitary and alone.' *He* properly constitutes the minority of the Charleston Union Presbytery, that claims to be *the whole Presbytery*."

"2. This little minority undertook to send delegates, as if from the Charleston Union Presbytery, to the Assembly which met last May."

In this same paper Mr. Magruder also ranks himself among the "PASTORS, *said to be exscinded*," and in answer to his own question, "who are the Pastors writing the Pastoral Letter? Aye, who are they?—Answer—They are as follows: T. Smyth." Mr. Magruder, together with Mr. Yates, and Mr. T. H. Legare, are "PASTORS," and "constitute *the Presbytery proper*" while the entire Old School part of the Presbytery is, by the logic and the modesty of Mr. Magruder, reduced to "this little minority, T. Smyth, Pastor, &c." In other words, Mr. Magruder, Mr. Yates, and Mr. T. H. Legare, &c. are "PASTORS," while Dr. Leland, Dr. McDowell, A. Gilchrist, J. Lewers, E. T. Buist, B. Gildersleeve, J. B. Vandyke, A. Buist, J. Wallace, &c., are not "PASTORS" at all—and do not constitute members of "the Presbytery proper"—are not even members "of the little minority"—and have no ministerial existence whatever.*

---

* This statement Mr. Magruder has thought proper to deny, declaring, "*we said no such thing.*"

Now the statement made by Mr. M. (*of which he only gives a portion, although he declares that he gives it all*, "*verbatim et literatim et punctuatim*," is as follows:

"It may not be amiss here to subjoin, first, the names of THE PASTORS said to be 'exscinded,' and next the names of THE PASTORS by whom this 'pastoral letter' was written, to inform the 'Churches under their care' of the 'excision.'

"PASTORS *said to be 'exscinded.'*"

[Then follows the list of names with the several locations of the parties.]

"And who, it may be asked, are the PASTORS writing the 'Pastoral Letter,' announcing to the 'Churches under their care,' the '*excision*' of the above? Aye, who are they? (And echo answers 'Who?') They are as follows:

T. SMYTH, Pastor of the Second Presbyterian Church, Charleston." Such is the true extract.

"*A Pastor*" in the Presbyterian Church, is a Minister who has been installed over a particular Presbyterian Church, of which he is constituted the Bishop. Now Mr. Magruder says he is "*a Pastor.*" Mr. Magruder, who was ordained *sine titulo*, and without any particular charge into which he might be *inducted*—Mr. Magruder, who received merely that *ordination* which confers (as it is called in Scotland,) a *ministerium vagum* (i. e. a wandering or unsettled ministry,) and who never did receive that *installation* or *induction* which confers a *ministerium speciale* or strict *Pastorship**—this same Mr. Magruder, who never acted even as a *stated supply* to any one church—styles himself "*a Pastor*;" while he denies that Dr. Leland, who has been thus truly "a Pastor"—Dr. McDowell, who was "Pastor" for some *ten years* of Mr. Dana's present congregation—Mr. Gilchrist, who was at the time "Pastor" of the Walterborough Church—Mr. E. T. Buist, who was ordained over the James Island Church—Mr. A. Buist, who was for years "Pastor" of the 1st Presbyterian Church in Charleston—Mr. Gildersleeve, who has acted as stated supply and who was ordained as an Evangelist—Mr. Lewers, who was also ordained over the Church in Christ's Church Parish

---

* "A lawful vocation to the *Pastoral office* standeth in the election of the people, examination of the ministry, and admission by them both."—*Constitu. of the Ch. of Scotland, p.* 12.

Now Mr. Magruder here declares that he will give the names of "THE PASTORS" "said to be exscinded," and to render the meaning attached to the term unambiguous, he says he will then give the names of "THE PASTORS" by whom the Pastoral Letter was written, thus giving us a means of explaining his sense of the word. He then places in a separate line as a caption to his list,

"*Pastors said to be exscinded.*"

and in this list he places himself. Mr. M. then goes on to ask, "who are *the Pastors* writing the Pastoral Letter?" &c. and answers "T. Smyth," thus denying to Mr. Gildersleeve and Dr. McDowell who also signed it, and the latter of whom wrote it, the title of "*Pastor*"—while he includes himself among "THE PASTORS (not Ministers) said to be exscinded"

But again, in the Statement sent up to the Synod in November 1839, in his paper, to make a single further allusion, *out of many*, the relative strength of Presbytery is stated thus—for their views 22, and for the Presbytery only *two*—while the article proceeds to show that "only one of them has a right to a seat in Presbytery," or as he words it in this paper, "this little *minority Presbytery* consists properly of *one* Minister."

And yet it is, now it seems, "a mis-statement" that "cannot be explained"—to allege that Mr. Magruder ranks himself *par eminence* "a Pastor" among "the Pastors," and thus "says he is" and "styles himself a Pastor." "Who," to use his own words, "can explain such conduct?"—I cannot.

—that these—ARE PASTORS. Mr. Magruder, who has "turned aside," (to use their own language) "from the proper duties of the ministerial office, to discharge the duties of *an Editor*" of a paper; and that without any sanction of the Presbytery or Synod—this gentleman is, he says, "A PASTOR,"—while Mr. Gildersleeve, because he also edits a Religious paper, by the express sanction of Presbytery and Synod, "ought to be disciplined by the Presbytery"—and Dr. McDowell, also, because the Presbytery required him not to leave it—and Dr. Leland, because the Synod placed him in the Seminary—and Mr. A. Buist, because he had become an invalid, and is thereby unfitted for active duty—and Mr. Gilchrist, because he voted from a certain motive which he had every reason in the world to cherish.

We are truly fallen upon strange times, and strange characters. In the strict "proper" sense of the term, and as it is thus used in the Presbyterian Church, Mr. Yates, Mr. T. H. Legare, Mr. Rogers, &c. are, it seems, "*Pastors*,"—while, in the Old School party, there is but one single Pastor, and that is myself—I "*constitute the whole Presbytery*,"—and I "*presume to send delegates*"—and our ordination is null and void, and "Mr. Auld is still a licentiate."

Such is the course taken by men who have denounced the Assembly as tyrannical and oppressive, because, after long patience, and full discussion, it declared four Synods to be not constitutionally in connexion with the Presbyterian Church, while it most kindly invited them to become so;—and who, while in number only eleven, undertake, *without notice*, *without trial*, and *without any shadow of right*, to cut off from the Presbytery thirteen out of fourteen of those who differed from them in opinion, and who are received and acknowledged as in good standing by both the Synod and the General Assembly!

It is thus also apparent, that instead of their being in a majority, and we being in a little minority, as has been *published an almost innumerable number of times*, there is for the Old School a majority of THREE Ministers. So much for "the statement of FACTS" on which reliance has been placed as "a perpetual testimony."

SECTION III.

Wherein it is shown that the action of the Presbytery was required—and that in order to adhere on the basis laid down, some measure of approval was absolutely necessary.

I have endeavored, in two previous sections, to give a plain exhibition of the facts connected with the late Charleston Union Presbytery—to expose the absurdity of the outcry which has been made, because (as has been asserted, though without any reason whatever,) we "DEMANDED approval"—and further, to make manifest the entire incorrectness of the assertion, that we, the

Presbytery, were "a little minority," while these gentlemen were "a majority" as compared with that body.

I. I will now proceed to take up the several points of inquiry laid down for investigation—and first I will shew that action on the part of the Presbytery—essentially the same as that taken by it—was necessarily required. And as this is a point of great importance, and upon which these gentlemen have even attempted to be witty and satirical, I will be more particular in establishing it fully.*

---

* The importance attached by these gentlemen to this point, will appear from the following quotations:

"Another flagrant proof that the authors of this procedure were consciously acting without warrant from the Assembly."

"The minority acted wholly without warrant, because the Ordinance did not authorize them to present to the majority *any resolution whatever*. All that they had to do, was, in case the majority should *renounce* the Assembly in the 7th Church, *then* to declare themselves *the* Presbytery *in connection with* that Assembly. They had no authority to concoct *any* resolution, much less one in which the queston of *adherence* was artfully mixed up with *approval*, for the purpose of ensnaring those who could *adhere* to the Assembly of '38, though their consciences would not permit them to '*approve* the measures of '37.'"

"Did the Reform Ordinance, passed by the Assembly of '38, authorize the resolution of Mr. Smyth? Did it prescribe that such a resolution should be presented *before the Presbytery was organized for business by the choice of a Moderator?* Did it declare that the pronouncing it, when thus presented, '*out of order*,' should have the effect to CUT OFF the majority, so deciding, and to *constitute the minority the Charleston Union Presbytery?* This will not be pretended.

"And yet, both the authors of this procedure have publicly professed to have acted in obedience to the express command of the Assembly of '38! They *profess* to have been, in this transaction, '*only obeying, as in duty bound, the orders of the supreme judicatory of the Church.*' These are the words of Mr. Smyth. They *profess* to have been 'constrained by the positive and authoritative injunctions of the General Assembly, to adopt the course which they have pursued.' These are the words of Mr. Gildersleeve. Nay they even go so far as to *profess* that they felt themselves reluctantly compelled, by these 'poaitive and authoritative commdnds, to the performance of——'*a painful duty.*'!!!

"We will not insult the understandings of the members of the Assembly, by arguing at length to show, what every one knows perfectly well, that the Assembly of '38, so far from authorizing or requiring a procedure of this kind, never dreamed of such a scheme as that devised by the minority. But as these professions of acting only in obedience to the Reform Ordinance, have been so boldly and repeatedly made, *we will briefly expose their hollowness.*"

1. In the first place such action was required of every Presbytery by the General Assembly.

In "Act I," of the General Assembly, (See Minutes for 1838, p. 34,) it is provided:

"SECTION I. That in the present state of the Church *all the Presbyteries in our connexion* ought to take order, and are *hereby enjoined* to take such order as is consistent with this minute, for the general reform and pacification of the Church; and they are directed so to do, some time between the dissolution of the present General Assembly and the fall meetings of the Synods, either at stated, or at *pro re nata* meetings of the Presbyteries, as shall seem most advisable to them respectively."

This Section and Section 2d, go on to make provision for those Presbyteries, by name, "whose Commissioners in this Assembly have united with others in the formation of another Assembly," &c.

Then follows "Section 3," in which, with the greatest possible explicitness, provision is made for *four* distinct cases which were very likely to arise, as one of them did arise, in the Charleston Union Presbytery—as follows:

"SECTION 3. (First) In case the majority of any Presbytery shall refuse or neglect to take proper order in regard to its seceding Commissioners, (Secondly) or shall approve their conduct, (Thirdly) or adhere to the new sect they have created, (Fourthly) *or shall decline or fail to adhere to the Presbyterian Church in the United States of America, upon the basis of* 1837 *and* 1838, *for the reform of the Church, then and in that case the minority of said Presbytery shall be held and considered to be the true Presbytery*, and shall continue the succession of the Presbytery by its name and style, and from the rendition of the erroneous and schismatical decision, which is the test in the case, be the Presbytery; and if sufficiently numerous to perform Presbyterial acts, shall go forward with all the proper acts and functions of the Presbytery."

That these four cases are regarded in the Act as distinct and separable, and are not to be considered as four characteristics of one and the same case, is most evident from the use of the disjunctive conjunction "OR," and not the conjunctive "AND," as well as from the extreme precision with which the Act is framed.

Here then there is *first* the positive and authoritative injunction of the Assembly requiring "*all the Presbyteries* (of course ours) to take order"—Secondly, the special provision in Section 3d, by which the case of our Presbytery is, as it were, historically described and most clearly regarded—so that to have submitted to the decision of Dr. Post that "the whole subject" of taking such order as is here required was out of order, unconstitutional, and unnecessary, would have been to have set at defiance the plain and positive injunction of the General Assembly, and *ipso facto* to have failed to adhere to the Church.

2. But secondly, such action as was taken was required of our Presbytery in particular by the Synod of South Carolina and Georgia at its meeting in November 1838, and of course subsequently to, and in enforcement of the injunction of the Assembly, and therefore in explanation of what its injunctions did really make necessary. The following Resolution was adopted by Synod with a very special reference to our Presbytery, which was, with one exception, the only Presbytery that did not report having taken action, and it was argued against on this ground by these gentlemen, who avowed their belief that Synod intended thereby ecclesiastically to decapitate them. The Minutes of Synod for Nov. 1838, say :

"The question on Mr. Dana's substitute coming up, Synod refused to strike out, when the substitute was lost.

The second resolution on the report of the Committee on the Minutes of the Assembly, was then adopted, by ayes and nays, and is as follows, viz.

Resolved 2, That Synod *concur with the General Assembly in carrying out the Reform of the Church upon the basis of* 1837–38 ; and that inquiries be now made of the Presbyteries whether any, and if any, what action has been had by the bodies on that subject, and *that if any Presbytery be found delinquent, they be directed at the earliest practicable period to attend to this matter.*"

Now the only votes given in opposition to this Resolution, were as follows :

"*Nays*—Dwight, Bartlett, E. White, Magruder, I. S. K. Legare, Yates, Dana, T. H. Legare, Glover.—9."

The substitute of Mr. Dana, which was thus lost, and in place of which this Resolution was adopted, commenced with the declaration, "We still, as heretofore, ADHERE *to the Presbyterian Church* upon the basis of the Constitution," &c. But not satisfied with this, the Synod, *with the exception of these gentlemen* and Mr. Bartlett, *unanimously* "directed our Presbytery, at the earliest practicable period to attend to this matter," that "the Synod" might unanimously and without any doubt, "CONCUR with the General Assembly in carrying out the Reform of the Church upon the basis of 1837 and 1838." This injunction the Synod felt bound to lay upon our Presbytery by what it believed to be the authoritative requisition of the General Assembly ; and with this injunction we were of course under imperative obligation, by a double bond of obedience, to comply, Dr. Post to the contrary notwithstanding.

3. That we were thus under obligation by the positive requisition of the Assembly to take order on this subject, appears further from the declarations of Mr. White, in his letter in the Observer for September 1, 1838 :

"Next we come to the three acts 'ordained and established' by the Reformed Assembly, in which the Presbyterian Church is placed 'upon the basis of the Assemblies of 1837 and 1838,' and *a new principle of government introduced;* whereby, in a certain

case, 'the minority of Presbytery shall be held and considered to be the true Presbytery,' and is advised not 'lightly to throw away providential advantages and important rights.'

"And the first great leading principle of all these Acts is, that of *basing the Presbyterian Church on the doings of the Assemblies of* 1837 *and* 1838. This is recognized by each of the three Acts, and enters into almost every section of either. Every Presbytery, Session, and Church, is required to adhere to the Assembly upon this basis. No matter how much attached to the Bible and Constitution; the test of their being Presbyterians is their adherence to the Assembly upon this principle—they must acknowledge the necessity, justice, and constitutionality of the proceedings of the two last Assemblies. Nor is there any evading the test; *for all are required to take order in relation to it; and then it is enjoined on Synods to see this principle enforced.*

"Thus there is no escape and no alternative—all good Presbyterians must adhere to the Reformed Assembly upon the basis here laid down."

"The next leading principle involved in these Acts of the Assembly is, that *minorities in given cases shall govern*, or be considered as constituting the whole. Thus in a Presbytery, a Session, or a Church, where the majority refuses to acknowledge the assumed authority of the Assembly upon its present basis, the minority are directed to claim to be the Presbytery, Session, or Church, as the case may be, with the promise that they shall be sustained in their claim by the Assembly."

4. That such action was required is further evident from the very necessity of the case. This will at once appear from the preamble prefixed by the General Assembly to these very Acts. (See Minutes, p. 33, for 1838.) It is there said:

"The Presbyterian Church in the United States of America, finds itself, by the Providence of God, in the course of new and unprecedented events, in a position of great difficulty, novelty, and importance. The Church, led and supported by the God of Zion, has, within the last few years commenced a great reform *which had become indispensable to its very existence, as organized on the principles of the doctrine and order of its own Constitution.* The General Assembly of 1837, carried forward this reform in several measures of great and momentous importance, for the details of which we refer to its records. The voice of the Church, uttered in a multitude of forms, and especially by the Commissioners to the present General Assembly, is clearly and decisively in favor of consummating the Reform thus auspiciously commenced.

But a portion of the Ministers and Ruling Elders sent to this Assembly, forgetting, or violating, as we apprehend, their duty to God and to the Church, and choosing to depart from us, have, in counexion with other persons not in the communion of our Church, constituted a new ecclesiastical organization, which they improperly and unjustly assume to call the true General Assem-

bly in the United States of America. *To meet the present crisis at once, with the temper and spirit becoming our high vocation, and to preserve in it, and carry safely through it, the Church, committed in so high a degree to our guidance,* in times of so much trial and disorder, the three following Acts are now ordained and established, by the General Assembly of the Presbyterian Church in the United States of America."

It is thus most manifest that every Presbytery was under obligation to declare whether or not it accorded with the judgment of the Assembly that the course it had pursued for "a great reform" of the Church was indispensable to its very existence *as organized on the principles of the doctrines and order of its own Constitution,*" and if it did, to avow its adherence to the Assembly "in consummating the reform thus auspiciously commenced."

5. But as what will perhaps be still more satisfactory proof of the necessity of such action, I will give an extract from the published language of Mr. Dana himself. When in my reply to the statement made to the Assembly I ventured to infer the opinions of Mr. Dana on this point from the plain declarations of Mr. White —what was Mr. Dana's language? It was as follows.

"The *constitutional and habitual recklessness of this writer in his statements as to matters of facts, in one or two other instances too gross to be passed by.* He says he knew that the Reform Ordinance did touch the case of the majority of Charleston Union Presbytery, from his '*knowledge of what these brethren—through the Rev. Mr. White—had publicly avowed to be the views they took of that Ordinance.*' Now Mr. S. *knows perfectly well* that the majority, (and Mr. White personally) have strongly maintained just the *opposite*, and he *knows perfectly well* that Mr. White was 1000 miles from the Charleston Union Presbytery during the summer of '38, when he wrote the articles alluded to, and yet '*these brethren—through* the Rev. Mr. White—had publicly avowed their views,' &c !"

Now in Mr. Dana's communication to the Southern Religious Telegraph, dated August, 1839, he holds this language—not through Mr. White 1000 miles off—but as Mr. Dana himself:

"The C. U. Presbytery—which Presbytery *alone in South Caroliaa* had pronounced the Excision 'unconstitutional, unjust, and oppresive,' and was therefore marked out as the *sole* object of this most insidious and deadly warfare. All this was borne in silence *until the Reform Ordinance made it certain that by a still more summary process, the Presbytery was to be destroyed, and its members expelled from the church, unless they would recede from their declared conscientious principles;* ADOPT THE NEW TEST —'*the basis of* '37 *and* '38'—AND GIVE IN THEIR ADHESION TO THE REFORM".

It thus appears that Mr. Dana in 1840 could, with perfect assurance, declare to be "*false*" what he in 1838 declared to be "*certain*" and true.

That Mr. Dana *then* believed that the *Synod* as well as the Assembly would REQUIRE such decided action on the part of our Presbytery, is apparent from the language he uses in this same paper, and which will still further prove that Mr. Dana then knew that our Presbytery was specially regarded in the Acts and provisions of the Assembly. He says:—"His (Mr. G's.) chief ally in our Synod declared at Philadelphia last May, that *if the C. U. Presbytery survived the action of the Assembly, it should not that of the Synod;* and this was said *before the Reform Ordinance was passed,* (and of course led to the consideration of such cases as that of our Presbytery, since that gentleman had a considerable influence in the whole matter.) In a word our ecclesiastical *death-warrant* was about being sealed."

6. It further appears from the Minutes of the New School Convention, held at Farmville, Va., in Sept. 1838, that "the Rev. Mr. Hamilton, of Mobile, and the Rev. W. C. Dana, of Charleston, S. C., being present, were invited to take part in the proceedings of the meeting." Now in their manifesto, published in an extra of the Telegraph, the identical views and almost the language of Mr. White in reference to this requirement of the Assembly, are put forth. The following is their language:

"The Reformed Assembly of 1838, has made another Act directing the Presbyteries '*before* the fall meetings of the Synods' "to take such order as is consistent with this Minute,' &c. and 'ordaining' that 'in case the *majority of any Presbytery shall refuse, or neglect, or decline, or fail*' to do the things bidden by 'the supreme legislature'—'then and in that case the *minority* of said Presbytery shall be held and considered to be the true Presbytery.' (See Act I. Sec. 1, 2, and 3 of the great ordinance.) Here then the Reformed Assembly of 1838, *wrests from the Synods* by this sweeping enactment the power of judging of, and 'redressing whatever the Presbyteries have done contrary to order'—the power of supervision over them in their observance of the Constitution, and the power of 'erecting new Presbyteries, and uniting and dividing those which were before erected.' The Reformed Assembly of 1838, '*enjoin*' *upon the Presbyteries to take order on the subject of this ordinance,* NOT on matters already contained in, and specified by the Constitution of the Church; and if they 'refuse, neglect, decline, or fail,' to do just what that Assembly dictates, and that too' *before* the fall meetings of the Synods,' why they are judged and divided, and their ecclesiastical connections all settled without the Synods having aught to say or do in the matter."

7. Another demonstrative proof that the acts of the Assembly did require "*every Presbytery*" to take action on this matter, is found in the Report of the Committee of Synod, in 1839, *on this very case of the Charleston Union Presbytery,* and which was adopted with only six negative votes. That report commences, by declaring: "Whereas, the General Assembly of 1838, *did enjoin upon all the Presbyteries* to take order upon the subject of

adherence to the Presbyterian Church upon the basis of the Assembly of 1837 and 1838, for rhe Reform of the Church." Such is the judgment of Synod on this point, and in reference to this very case of the Charleston Union Presbytery.

8. Another proof (which will be acceptable to Mr. Dana, at least) will be given from a paper presented by Mr. Dana, as Chairman of the Committee, and adopted by these gentlemen as the majority of the members of Presbytery, in Oct. 1837, in answer to our Protest, which was entered against their resolutions denouncing the Assembly, and declaring on their part a purpose of independence. They say :

"That where the Constitution of the Presbyterian Church is believed to have been violated, it is not merely the *right* but the *solemn duty* of the Presbyteries to declare their sentiments, lest, by their silence, they should appear to acquiesce in those unconstitutional proceedings."

Now, if it was so "solemn a duty" to *denounce* the acts of the Assembly, it will not surely be pretended that we were not called upon (when required either to adhere on the basis of those acts, or to withdraw,) to make known that adherence, or to avow that honest withdrawal.

9thly, and lastly. That it was thus necessary to take action on this subject, is *now* affirmed by these gentlemen themselves, since they were anxious in their appeal to that body to prove to the last General Assembly that *they had taken action upon that subject*, and had expressed their adherence to that body. They thus speak, to take one among other declarations :

"The Presbytery at its first sessions after the dissolution of the Assembly, unanimously *approved* the course of its Commissioners, and thus defined *its* position to be also that of *adherence without approval.* And from that time to the present hour, this Presbytery has taken no action whatever to *change* its position."

The decision, therefore, of Dr. Post, *which these gentlemen sustained* "that *so long as he continued* to act as Moderator of Presbytery he could *at no time* entertain any motion touching this paper, as he regarded it *altogether unconstitutional* and out of order, and that Presbytery might remain together and *finish all* its business peaceably and quietly *without any regard to the matters contained in these papers*," was most manifestly in contradiction to the necessity imposed upon Presbytery by the Assembly and the Synod, of taking action on the subject contained in that Overture —and in sustaining it these gentlemen most assuredly "declined and failed to adhere to the Assembly on the basis of 1837 and 1838."

II. I proceed, therefore, to the second point of inquiry, which is—that in order to take such action as was thus required it was necessary to express an adherence, which implied some good measure of approval.

An entire and *ex animo* approval of every act of the Assembly, as in all respects the best that might have been taken, and as hav

ing been done in the very best manner possible, is not and never was required in order to adherence to it and concurrence with it. Such an interpretation of the matter, I have constantly opposed, and do now oppose. Our Presbytery opposed it when we protested against the course taken by these brethren in 1837. I opposed it in Synod, when I refused to give an *unqualified* sanction to the particular measure of cutting off a Presbytery. Mr. Gildersleeve opposed it, when, in his paper of July, 1838, he said, "It is quite a mistake that the Assembly requires *an entire assent* to the constitutionality of the proceedings of the Assembly of 1837, in order to their continuance in our connexion."

On this position we still stand. Mr. Dana has most unwarrantably misrepresented Mr. Gildersleeve, or rather the plain words he uses, when he interprets "*entire assent*" as synonamous with such a measure of "approval" as was intended by and required in the overture, and would therefore argue a contradiction between the two. I feel my understanding lowered, in taking notice of such a frivolous objection, which has nevertheless been dwelt upon with untiring vehemence, as of great importance to the case.

I now affirm, as I ever have affirmed that "*entire assent*" is not required in order to adherence to the Assembly, just as did Mr. Gildersleeve; and yet I also affirm that a measure of "*approval*" of the acts of that Assembly in 1837 and 1838, is necessary, in order, honestly, and in good faith, to adhere "to that Assembly upon the basis of 1837 and 1838," which is the adherence required. We, as a Presbytery, were not required "to adhere to the Presbyterian Church, on the basis of the Constitutien"—for the true interpretation of that Constitution had now become *the very ground of controversy and division.* What is, and what means the Constitution? The New School party answered one way, and the Old School another. The Old School party therefore carried out their views of the Constitution, and of what was necessary to maintain that Constitution, and to preserve it from the perversion and overthrow with which it was threatened—in the acts of the Assembly of 1837 and 1838. These acts gave their interpretation of the true meaning, intent and design of the Constitution. By these acts they hoped to perpetuate that Constitution in its unaltered purity and perfection; and to build around it a rampart against which no weapons of the enemy should be able to prevail. These acts they believed essential to the life, and existence, and health of the body, the Church. (See Minutes for 1838, pp. 33–34.) While, therefore, they allowed all difference of views as to the *manner* in which these acts themselves had been carried into execution, they did, however, explicitly require adherence to the Assembly upon the basis of the acts of 1837 and 1838.

A blow had been aimed at the vitals of the church. Another body now claimed *to be the church*—to act for the church—and to enjoy all the rights, immunities, and privileges of the church.—That body based their claim in law and equity upon the repudia-

tion and rejection—as null and void—of these acts of 1837 and 1938. Opposition to these acts as tyrannical, unjust, and unconstitutional, was the bond of their union and the ground of their plea at the bar of justice and of reason. On the contrary, adherence to these acts, as constitutional—and as necessary to preserve the constitution—and to "consummate the reform so auspiciously commenced," the Old School party made the ground upon which they took their stand—whereon they awaited in fearless confidence the assaults of their adversaries—and upon whose rectitude they were willing to stake the fortunes of the church before the civil tribunals, and before the world.

Adherence to the General Assembly on the basis of the acts of 1837 and 1838, for carrying out the Reform of the Church, implied, therefore, most manifestly such an approval of those acts as would enable him who adheres to stand with the Church upon that basis—to defend, maintain, and preserve it—and to share with the Church in all the consequences which might result from the acts in question. It is a most plain and palpable contradiction and absurdity to speak of "adherence to the Assembly on the basis of the acts of 1837 and 1838, for the Reformation of the Church," while he who thus adheres, regards those acts which constitute that basis, as "tyrannical, unjust, unconstitutional, null and void." This, to my mind, is one of the plainest of all possible contradictions. It is absurd. An honest and honorable adherence, on the basis required, must proceed from such an approval as can regard these acts as in their nature, design, and results, adapted to sustain, preserve and perpetuate the Constitution, and as on this account, and not from any plea of mere necessity, to be carried forward for the reform of the Church.

Mr. Dana, by a partial quotation, and by confounding the true design of the passage, has tortured the Biblical Repertory into an apparent disavowal of the fact that any measure of approval of the acts in question. is involved in adherence on the basis aforesaid.

Now, had the Biblical Repertory delivered itself, as the organ of the Princeton Divines, in the way asserted, it would have given an opinion to be weighed with respectful consideration, but in this case in most evident contradiction, as I must think, to the plain and obvious facts. But that such was not the design of the Reviewer, and that he meant to hold up the self-evident necessity of an honest approval of the Acts in question, *so far as* to adhere to the Church, and go with it in carrying out those Acts, to their consummation—will appear evident from the very article, page and paragraph, from which the partial quotation has been given.

"We regret the use of the language employed, because it is ambiguous; but as it was designed to be understood, it expresses nothing to which any reasonable objection can be made. These Acts declare that if a Presbytery is willing, "upon the basis of the Assemblies of 1837 and 1838, to adhere to the Presbyterian Church in the United States," the conduct of its delegates in

seceding shall be no prejudice to it. That is, if they are willing to adhere to the Church *as it now exists. The opposite idea is, that they should adhere to it only upon the condition of the repeal of those Acts, and the reunion of the Church,*"—("which is almost the very words of the resolution to which Mr. Dana and his party had pledged themselves,")—"those Acts resulted incidentally in giving the Presbyterian Church a new form, by leading to the secession of a large portion of it. *Is the part which remains the true Church?* This is the question. Those who acknowledge it as such, the Assembly offers to acknowledge. Does not the New School Assembly act on the same principle? They acknowledge those who acknowledge them; and must renounce those who renounce them. The expression complained of does not establish a new test. It simply designates the Old Assembly; or rather the Church which that body represented. It requires that those who wish to belong to the Church, *as at present constituted,* should regard it as *the Presbyterian Church of the United States,* and not as a company of seceders. This requisition cannot be a ground of complaint. *The acknowledgment is involved in the very act of adhering,* which is all that is required."—(*Biblical Repertory for 1838, p.* 503.)

It is here declared that the very purpose avowed by these gentlemen, in their own resolution, adopted by them in Presbytery, and in other ways, is "*the opposite idea,*" to that of "being willing to adhere to the Church as it now exists," and therefore, that their course, instead of indicating adherence, was a manifestation of determined opposition. It is also declared that the Acts in question, "gave the Presbyterian Church a new form," and therefore they constitute, so far forth, a new basis, and of course they who stood pledged as these gentlemen were, to seek the overthrow of that basis, the destruction of that "new form," and the restoration of the Church to its previous form, could not, with any pretence of honesty, say that they adhered to the Church, in its "new form," and upon the basis of the said Acts which were, by their own shewing, to be "carried out in the reform of the Church." It is here also declared, in this most perverted and abused passage, that the "adherence" required in order to a continued connexion with the Church, was, adherence to it as "*at present constituted,*" in its "new form," by these same Acts—and adherence to it in this new form, as in contradistinction to the New School, or Constitutional party, "*the true Church,*" and as the "*Presbyterian Church of the United States.*" "These acknowledgements, are involved," it is said "in the very act of adhering," and these acknowledgements, these gentlemen were under obligation as a "*solemn duty,*" never to make.

How dangerous is it to handle double edged tools!

Now, that such a measure of approval as I have defined, was required from our Presbytery, either in action or in words, in order to adherence on the basis prescribed, I will further prove.

1. By the resolution of the Synod, enjoining us to act. The subject on which that body directed us to take action was, "*concurrence* with the General Assembly, *in carrying out* the reform of the Church upon the *basis* of 1837 and 1838. The resolution is as follows:

"*Resolved*, That Synod concur with the General Assembly in carrying out the reform of the Church upon the basis of 1837—38; that inquiries be now made of the Presbyteries whether any, and if any, what action has been had by the bodies ON THAT SUBJECT, and that if any Presbytery be found delinquent, they be directed at the earliest practicable period to attend TO THIS MATTER.

In reference to these Acts of the Assembly, severally, the Synod at its meeting in 1837, after full discussion, used the very word *approval*, and others equally as strong.

As these resolutions must be regarded as explanatory of the resolution just quoted, and of the meaning of the word "concur," therein employed, I will quote them. The first resolution, *for which Mr. Dana himself voted*, (See Minutes for 1837, p. 19,) is as follows:

Resolved, 1*st*, That this Synod *approve* of the Act [i. e. the first of its famous Acts,] of the late Assembly, abrogating the Plan of Union of 1801, as absolutely necessary to restoring the Church to her constitutional limits."

The second resolution is as follows:

"*Resolved*, That this Synod *sustain* the course pursued by said Assembly, [the second of its famous Acts,] in relation to the Synods of Western Reserve, Utica, Genessee and Geneva."

The third resolution is as follows:

"*Resolved*, That this Synod *cordially approve* of the Act of the late Assembly, [the third of its famous Acts,] appointing a Board of Missions, through which channel our Church may, in her peculiar and distinctive character as a large and influential branch of the Church of Jesus Christ, aid in sending the Gospel to the heathen."

The fourth resolution is this:

"*Resolved*, That this Synod do *approve* of the course of the late General Assembly in relation to the American Home Missionary Society. and the American Education Society, and its branches by whatever name called, so far as the Assembly has pronounced it inexpedient for these Societies to operate within their bounds."

The fifth resolution was:

"*Resolved*, That in the opinion of this Synod, the Third Presbytery of Philadelphia, being formed by the General Assembly, the Assembly had full power to dissolve it, and under all the circumstances of the case, they believe the Assembly *were fully justified* in the act by which that Presbytery was dissolved, [the fourth of its famous Acts."]

It will be thus apparent that if we erred in using the word approval, in the Overture presented for the consideration of Presby-

tery, we had ample precedent in the resolutions of that very body, by which the Overture was made necessary.

3. I prove this, by the interpretation put upon these Acts of the Assembly, by Mr. White, Mr. Dana, and the Farmville New School Convention, as quoted under the previous head.

4. This measure of implied approval, I have already shewn, must follow as a necessary consequence, from the very circumstances of the case.

The Presbyterian Church was now divided. Another body claimed her name—title—property—succession—and all her rights. The basis on which that body rested these high claims, was its opposition to the Acts of the Assembly of 1837—as tyrannical, unjust, oppressive, null and void—*the very basis assumed by these gentlemen, and it is a new basis.* The Church therefore, made these very same Acts which had already carried on, and were designed, still further, to carry out the reform of the Church—the basis, by adherence to which, all who were with her, might declare for her. Now, it is a libel upon common sense, to ask any reasonable man, whether or not, adherence on this basis, did, or did not require such an approval of this basis, as to believe it a safe and proper one, upon which to rest the Church—such an approval as to lead the individual adhering, to rally to the standard of the Church, in maintaining and strengthening that basis, and in carrying out the Reform, of which that basis was the commencement? No honest man could profess adherence to the Assembly, on this basis while he was under a solemn pledge, as these gentlemen were, that if those very Acts which they declare to be "unconstitutional, unjust, and oppressive," could not be overthrown so that the "said Synods be still constituent parts of the Presbyterian Church,"—"they will, as the last resort, unite in forming an independent Southern Synod or Assembly." And after it was certain that this never would be done—how these gentlemen could nevertheless profess a willingness "to adhere to the General Assembly on that basis;"* (for their great objection is to the requirement of approval,) and yet talk about consistency and truth, is what I must confess is, to me, most wonderful.

* For, says Mr. Dana,—"Those do not say the truth who assert that the Charleston Union Presbytery has either "declined or failed" to "adhere," on the "basis of '37 and '38."

And again—"With respect to the assertion on which this decision is founded, viz., that the majority of Presbytery have not *adhered*, we remark, first, that it is *not true*; and secondly, that it is *not relevant*."

SECTION IV.

Wherein it is shown that the action of Presbytery was orderly and according to rule.

Having in Section 2d given a statement of what took place in the late Charleston Union Presbytery on the occasion of our division, and of the circumstances under which that division was effected—and having in Section 3d established by ample proof the necessity by which we were required to act—and the equally obvious necessity—in giving in our adherence to the Assembly "on the basis of 1837 and 1838, for the Reform of the Church"—of expressing our "concurrence" in those Acts and in that Reform—and that such "an approval" of those Acts and of that Reform as would lead to an honest and conscientious "adherence *on their basis*," was therefore most manifestly involved in such adherene—I will now proceed to the third point to be established.

III. I will, therefore, prove that the action on the part of Presbytery, was not only necessarily required, but that the course actually taken by it was ORDERLY AND ACCORDING TO RULE."*

It was so generally, because, as I have shown, action essentially the same as that taken was imperatively required, and it is according to rule that the "directions" and "injunctions" of the Synod and of the General Assembly should be obeyed by Presbytery.

The first point discussed on the evening of our division, as a Presbytery, when I stated that I had the Overture to present, was this: "Is the Presbytery constituted so as to be capable of doing business?" It was then argued that "Dr. Post was the proper and constitutional Moderator; and that the Presbytery was now regularly and fully organized," prayer having been offered and the roll having been completed. And although ordinarily the next business which the Presbytery would have taken up was the election of another Moderator, it was made known as the reason why,

---

* Mr. Magruder, in his paper of March 16, 1839, thus speaks of our proceedings:

"It is considered that the proceedings of those who have represented themselves as *the* Presbytery, are not only wholly without warrant from any Synod or Assembly, and unexampled in the history of "*reform*," but absolutely without a parallel in the proceedings of men professing to act in accordance with any Constitution, standard, or rule of any kind. *When our readers are fully in possession of the facts in the case, we shall gladly dismiss the subject from our columns!!!*"

And again it is said:

"But, in fact, they did not even *reject* this resolution; they simply decided it, obtruded upon them as it was, while the Presbytery was as yet not organized by the choice of a Moderator, to be 'out of order.'"

on this occasion, the Overture was presented before such election should take place—that the Overture in question "might render any further and united action of the Presbytery unnecessary, as it related to a friendly and immediate division of the Presbytery, provided we could not unite in a vote to adhere to the General Assembly of the Presbyterian Church in these United States." (See Minutes as above.)

After these remarks "the Moderator made no further objections," (See Minutes, at p. 47,)—neither did any other member of Presbytery, so as to be heard by me or by any of those who acted with me.* No further question was raised at that time, but I was permitted to read my paper without interruption. The Overture, therefore—whatever may be said of its intrinsic merits—was then in order and according to rule, the Presbytery being organized and a Moderator being in the Chair.

That it was not *necessary* first to elect a new Moderator before this Overture could be in order on that occasion, is clear—since there is a distinct provision in the Constitution by which it is left to the option of the Presbytery "to choose their Moderator from year to year, or at every meeting of the Presbytery, (without specifying any particular time of the meeting,) as the Presbytery may think best." (Form of Government, chap. xix. sec. 3.) In the same paragraph it is declared that "THE MODERATOR . . . . SHALL HOLD THE CHAIR TILL A NEW MODERATOR BE CHOSEN," (without saying when he shall be chosen.) (See also the General Rules, 1—4.)

The Overture itself was thus in order, because the subject of it was that to which Synod had "*directed us to attend at the earliest practicable period.*" The time at which it was presented was seasonable—because, the Presbytery being organized, this Overture might, as was said, render any further united action undesirable; and since the subject of it was one on which we were necessarily required to act—it was very proper that it should be attended to at once, as it must necessarily have shaped the course of all remaining business before the body.

It being thus manifestly in order to present the Overture which was presented—and at the time we did, and for the reasons assigned—it was also in order, as was next done, that I should move that this Overture be adopted, and that Mr. Gilchrist should second that motion.

The question whether that Overture contained the word "approval," in a sense not authorized by the direction and example of Synod, cannot in any way affect the decision of the inquiry, "was it in order and according to rule," since the moment the Presbytery received the Overture it became theirs, and might have been

* I was afterwards informed that one gentleman did muster sufficient courage to cry out, "at the very top" of a low whispering voice, so as to be heard by one *immediately close to him*, "order—order."

altered and amended to meet their views of what was thus correct.

This motion for adoption Dr. Post refused to put—and why? Messrs. Dana and Magruder, in their Address to the Assembly, profess to give a true account of this matter as if from the Minutes of the Presbytery. It is as follows:

"The Minutes of the last meeting were read.

The Rev. Thomas Smyth presented a memorial from the Second Presbyterian Church, in Charleston, which was read and laid on the table.

Mr. Smyth also read, and offered to Presbytery a paper, which the Moderator decided to be out of order. From this decision Mr. Smyth appealed; which, the question being put, the decision of the Chair was sustained.

Whereupon Mr. Smyth proclaimed the *minority* to be the *Presbytery*, and called on them to retire to the lower part of the house. In obedience to which call three Ministers and three Elders followed him, and withdrew from Presbytery—the Clerk being one of them, and taking with him the Minutes and other papers belonging to Presbytery, which were then lying on the table."

This, which is the minute adopted by these gentlemen when they found themselves alone, is the most partial representation of the facts that could possibly have been given. It *withholds* the real and most necessary truth in the case, and is thus chargeable with unfairness in keeping back that portion of the truth which was most necessary to the proper understanding of the case.

To this "documentary evidence"—this "testimony stronger than bold assertion"—Messrs. Dana and Magruder add the following truly "bold assertion," which is most certainly contrary to the facts, and for which they can produce neither documentary nor any other evidence:

"But a small minority of the Presbytery, on the evening of Dec. 4th, 1838, undertook to demand that the majority should 'APPROVE the measures of '37,' as well as adhere to the Assembly of '38; and this demand being pronounced out of order, they withdrew, and claimed to be 'the Charleston Union Presbytery.'"

Now in the first place we, (the Presbytery) were not on that occasion "*a small minority*" in any sense. As it then *seemed*, we did appear to be in number, (not counting the Moderator,) exactly equal with themselves, for in the vote on the appeal there was a *tie*; but in *reality*, as I will shew, we were in the majority.

But secondly, "we undertook to demand"—as I have fully proved in Section 2d, (see p. ,)—nothing whatever.

Thirdly, it was not "this demand" which Dr. Post "pronounced out of order." This assertion is contradicted in their own *ex parte* Minutes, where it is said that "the Moderator decided the paper (i. e. the Overture) to be out of order." Even this, however, is in another place controverted, where they say that it was the resolutions, (which were only a part of the Overture) the Moderator declared out of order:

"The last Moderator, (Dr. Post) being in the chair, decided that *the resolutions* were *not in order*."

Dr. Post, however, really pronounced the whole subject of that paper to be out of order at any time and to be unconstitutional. (See below.)

Fourthly, it was on this account, and not because any "demaand"—was pronounced out order—that we withdrew. (See our Protestation below.)

Fifthly, we did not withdraw and then "claim to be the Charlestoon Union Presbytery," but being the Presbytery and having *entered* our claim in our protestation *before we withdrew*, we then retired.

To use the language of Mr. Magruder, (when denying that he sttyles himself a "Pastor," although he re-publishes a list of names hheaded with this caption, "PASTORS said to be exscinded," and ccontaining, among others, T. Magruder,) "these mis-statements aare but a specimen of their mode of treating *facts*."

The following is the trne statement of the grounds upon which tthe Moderator placed his refusal to put the motion for the adopttion of the Overture. He would not allow that it was because it vwas out of order at that particular time. He said not a word—nnor any one else—about "approval" and "demanding approval," aand all which has been since made so much of. The following mminute of what took place was drawn up immediately after the occurrence, by order of Presbytery—was read sentence by sentence in Presbytery—and was attested to by EVERY INDIVIDUAL as the truth and nothing but the truth in the case. And many who were present, and upon whom I publicly called at the time, to remember the words of Dr. Post, which Mr. Legare led him to repeat, and seemed anxious that he should alter, can also bear testimony that this is a true statement of what really occurred:

"After the roll was completed, the Moderator stated that the next business according to the usual order, was the election of a new Moderator. The Rev. Thomas Smyth then rose and said that before proceeding to the appointment of a new Moderator, he had a Declaration from the 2d Presbyterian Church in Charleston, which in connexion with an Overture, on behalf of himself and other brethren, he wished to introduce; and stated in brief his reasons for wishing to present these papers at the present time. The Moderator objected to the reading of these papers, and expressed doubts, whether, under the circumstances of the case, according to the usage of Presbytery, he could continue to occupy the Chair. It was stated in reply that he was certainly the proper and constitutional Moderator; that the Presbytery was now regularly and fully organized, and that the Overture to be presented, might render any further and united action of the Presbytery unnecessary—as it related to a friendly and immediate division of the Presbytery—provided we could not unite in a vote to adhere to the General Assembly of the Presbyterian Church in these United States."

"After some additional remarks, the adoption of this Overture was moved by Mr. Smyth, and seconded by the Rev. Adam Gilchrist.

"The Moderator then refused to put the motion, or to receive the Overture, declaring it to be unconstitutional, and contrary to the rules of the Church. When an explanation was asked of the Moderator, he further declared, that so long as he continued to act as Moderator of this Presbytery, he could at no time entertain any motion touching this paper, as he regarded it altogether unconstitutional, and out of order; and gave it as his opinion from the Chair, that Presbytery might remain together, and finish all its business peaceably and quietly, without any regard to the matters contained in these papers. The rules, touching the duty of the Moderator were then read, and an appeal made from the Chair; which appeal was seconded by Mr. Gildersleeve. and by some remarks from the Rev. Dr. McDowell. On a further motion, it was determined that the appeal should be taken by yeas and nays; when the appeal was lost—seven voting for, and seven voting against it, and the Moderator deciding that it was lost."

When the Moderator declared the appeal to be lost—seven having voted for it, and seven against it—Mr. Smyth then read the following declaration, which further shows the ground upon which we acted, and upon which, as we then publicly stated, the appeal was taken:

"Whereas it is manifest to all now present, that the majority of this Presbytery, *now present*—though not, it is believed, a majority, if Presbytery were fully represented—have now sustained the Moderator in his decision, whereby an Overture proposing that this Presbytery *do now obey the injunction of the Supreme Judicatory of our Church and of our Synod*, in taking order in reference to the Reform measures of '37–'38, and to our adherence to the General Assembly of 1838, which sat in May last, in the 7th Presbyterian Church in Philadelphia—is declared to be out of order, unconstitutional, and contrary to the rules of the Church; and therefore the majority of this Presbytery *refuses to take the required order on these subjects, and thus declines or fails to adhere to the Presbyterian Church as represented in the last General Assembly which sat in May last, in the 7th Presbyterian Church in Philadelphia*, as the only true and proper Presbyterian Church in these United States, as chartered by the State of Pennsylvania; and also shows contempt to the same,—we, the minority of this Presbytery now present, though not as is believed a minority if fully represented, do declare, according to the express provision of the last General Assembly, that said minority is the true Charleston Union Presbytery, to continue its name and style, and that in order to go forward with all the proper acts and functions of this Presbytery, we do now retire to the lower part of this building."

It was thus assuredly, in order to present the Overture to Presbytery. It was in order to present it at the time in which it was offered, It was orderly,—"the Moderator making no further objection" to move that it should be adopted. It was in order, and according to order, to appeal from the decision of Dr. Post,

which declared the whole matter to be out of order at any time, and foreign to the business of Presbytery. And when that appeal was lost, and we were thus prevented from obeying the direction of Synod, to attend to this matter at the earliest practicable period," it was also in order, and in fact, the only order left us, to obey that direction, and to adhere to the Assembly, on the basis of 1837 and 1838—to make the declaration we did make—and to act upon the provision of the Assembly, by which, even though in an *apparent* minority, we were of right, the true Charleston Union Presbytery.

It may be here proper to remark that we were in an *apparent* minority, while in a real majority—(not counting the Moderator,) on that occasion, by the vote of Mr. Thomas Legare, who had no right whatever to vote on that occasion, not having been a delegated elder This, that gentleman now fully allows. We therefore, were, in fact, the majority. Dr. Post was *in real equity*, under obligation to put the motion before the house, since a majority of those present were in favour of it. The appeal was, in this view of the matter, not lost, but sustained; and we were then, as we have been, the majority, as we were and are THE CHARLESTON UNION PRESBYTERY.

Now that our course on that occasion was orderly and proper, I will further shew, by the testimony of those who are well entitled to judge.

I will give the testimony of the Rev. R. J. Breckinridge, the framer of the Acts of the Assembly. In answer to my reqnest that he would give me his opinion he says:

"I have read and carefully weighed all the documents transmitted, and proceed to reply to the various interrogatories, founded on them, and connected with the particular posture of your Presbytery, and the general cause of Orthodoxy at the South.

In regard to the action of the Orthodox part of the Charleston Union Presbytery, my opinion is, that it IS EMINENTLY WISE, TIMELY, and PROPER. It may perhaps admit of some question, whether, upon a technical construction of the "three acts" of '38, you had found or made a case to bear you fully through; BECAUSE YOUR COMMISSIONERS HAD PERFIDIOUSLY EMBARRASSED THE QUESTION, BY THE UTTER OPPOSTION BETWEEN THEIR CONDUCT AND DECLARATIONS. But even upon a fair and just interpretation of the "three acts," my belief is, that YOUR ACTION HAS THEIR FULL SANCTION. It is to be observed however, that there is a much higher ground, even than that furnished by the "three acts," upon which EVERY ORTHODOX TRIBUNAL BEFORE WHICH THE QUESTION SHALL EVER COME, WILL SUSTAIN AND THANK YOUR PRESBYTERY. There was no obligation on any Presbytery, even to wait, till the Assembly permitted or directed it to act, before it, in the exercise of its inherent, yea divine rights, proceeded to separate and purge out false doctrine, or heterogeneous matter, or before it refused to follow after a portion of its members, into schism, or sedition, or disloyal conspir-

acy, against the body of Christ. The Synod of Kentucky cut off the Cumberland Presbytery, thirty years ago, without counsel asked, or direction given, on the part of the Assembly. And on full examination, the Asembly passed a vote of thanks to the Synod."

2. I will produce the testimony of the Rev. Dr. Plumer.—In a letter to myself he says :

"There can be no doubt of the decision of the Assembly, as to the propriety of your main course. Your Synod ordered you. They had a right to do so, if the General Assembly had said not a word. You were bound to obey. The facts existing in this case constitute a peculiar state of things, that made it your duty to act, even if you had not been enjoined so to do."—

3. I will now give the opinion of the Rev. Dr. Miller of Princeton, as to the propriety of our course :

"I think," says he, "the separation of the *minority* of the Charleston Union Presbytery, from the majority, and their formation of a new Presbytery, as "the true Charleston Union Presbytery in connexion with the General Assembly," was, orderly and right, and just what was required, in such cases, by the Acts of the last Assembly. In fact, I do not see what the sound men in the Presbytery could have done otherwise—without sitting down, and sanctioning, by their silence and inaction, "a schismatical proceeding."

The long and formal statements of your Presbytery which accompanied and followed their withdrawal, were clear, strong and correct. My only remark upon them was, that perhaps, you might have ventured very safely to proceed without them. Independently of any such publications, the case was so clear, and your proceedings and claims so undoubted, that they might have been omitted without danger. But they were all correct, and made assurance of regularity doubly sure."

4. It may not be thought by many inappropriate to give here an extract of a letter just received from the Rev. Dr. M'Dowell, (saved by the way from the late ill-fated steamer,) which gives his *present* and deliberate views on this point, and which were communicated without any request, in a letter on a different business, after alluding to this very pamphlet on which I am engaged :

"The action of the Presbytery, under the circumstances of the case, I feel assured can be fully sustained. I have reviewed it more than once carefully, and I think, prayerfully. And have deliberately asked myself when alone, and free from all excitement—what other course could have been adopted, which would have accomplished the great object, in a more unexceptionable form? And I confess I have not been able to think of a better plan. Our poceedings I believe, were both constitutional and right."

I might add to these testimonies, that of Dr. Alexander and others, but as I do not wish to be unnecessarily tedious, I will produce no more in proof of the orderliness and propriety of our

course—the truth of this position having, I flatter myself, been made so abundantly clear, that whoever will, may see.

SECTION V.

Wherein it is shewn that these gentlemen now separated from the Presbyterian Church, have become Independent, because they would not express their adherence to the General Assembly on the basis of 1837 *and* 1838.

I have now presented a statement of what actually occurred on the occasion of the division of our Presbytery—and proved that in the course it took, Presbytery acted under the requisition of an imperative necessity, and that it acted also in an orderly manner, and in accordance with the established rules of the Church.

IV. My fourth position to which I now proceed, is this—that the ground upon which these gentlemen were left in their self-chosen withdrawment from the Church, was their refusal to take action according to requirement of the Synod and of the General Assembly, and not because they refused to adopt any particular resolution, or the very words of the Overture in question.

This point it is unnecessary further to discuss, as it has already been fully substantiated in the previous sections.

No objection to the particular form or words of the Overture was uttered in Presbytery. The Overture was not even accepted, which must have been done before any such objections could have had place. The whole subject was thrown out of Presbytery. And Mr. Dana declared in Synod that he remained silent and made no such objection, "because he saw he had us on the point of reason, and he was determined to hold us there"—that is, excluded from the Church—or, as he elsewhere declares, "*this little minority are themselves out of the Church on their own principles.*"

V. I will proceed, therefore, to the fifth proposition, which is, that these gentlemen have now finally determined that they will not belong to the Presbyterian Church, but become Independent, because they would not express "adherence to the General Assembly on the basis of 1837 and 1838," and not because "approval of those measures was demanded of them."

A certain measure of approval of the Acts of the Assembly for 1837 and 1838 is self-evidently necessary to a conscientious "adherence," as was required, "to that Assembly on the basis of the Acts of 1837 and 1838." But although Messrs. Dana and Magruder may not be willing to make the distinction—there is to every other mind a plain and manifest difference between "approval," "concurrence," or "assent"—and "*an entire assent*" to the constitutionality and expediency of those Acts in every particular.

Now such "entire assent" the Assembly never enjoined—the Synod never directed—I never gave—and our Presbytery never yet required. That I never was willing to pledge myself thus "entirely," these gentlemen pleasingly remind me by quoting a part of our Protest against their proceedings in Presbytery in October 1837, which were condemnatory of and in opposition to that Assembly to whose Acts we were required to submit, as the basis of our adherence:

"N. B. We, who thus protest against these resolutions, (i. e. of these gentlemen—see quoted on p. 13,) would, in conclusion, say, that they do not wish to pledge themselves to the ENTIRE expediency of the WHOLE Acts of the Assembly, but merely to their constitutionality. (Signed,)

B. GILDERSLEEVE,
T. SMYTH."

This matter is misrepresented in the above quotation, for the "we who thus protest" were not merely B. Gildersleeve and T. Smyth, but also, as the Minutes must have shewn, in addition to these, "A. Gilchrist and S. Clark."

This is another of the many illustrations given of the manner in which "documentary evidence" has been used against the Presbytery, in order to make out what is called "testimony stronger than assertion."

On the ground taken in this Protest I still stand. With this in full view I penned the Overture in question; and proposed, in nearly its own language, that in accordance with the "direction" of Synod that we should "concur with the General Assembly on the basis of 1837 and 1838"—that therefore "the roll be called and that each member, without discussion, do declare whether he can approve (there is nothing here about 'ENTIRELY ASSENT TO,' or 'FULLY APPROVE,' or 'pledging themselves to the ENTIRE EXPEDIENCY of the WHOLE Acts of the Assembly,' but the language used is simply this, 'whether he can approve') of THE REFORM MEASURES—(not THE WHOLE Acts of this or any other Assembly, as it has been represented)—but of the General Assembly of 1837," (so that he may feel conscientiously able) to "adhere to the General Assembly of 1838," &c.

This is the proposition I made, and this is the meaning I attached to it, and which I announced, not only to those who acted with me, but also in open Presbytery. This I did when I introduced the Overture, for I then stated, to use the language of the printed Minutes—"that it (the Overture) RELATED to a FRIENDLY and immediate division of the Presbytery—provided we could not unite in a vote TO ADHERE to the General Assembly," &c. (See Charleston Observer, Dec. 1838, and also p. 25.) This was my own declaration before Presbytery of the meaning and intent of the Overture in question, and made in presenting it to the consideration of the body.

That such was the interpretation put by us on that paper was also publicly declared at the same meeting of Presbytery, before

we withdrew, when I made known the reasons upon which we based the necessity of our withdrawal. In this paper, which I read, (without any correction of mistake as to the views of these gentlemen,) I declared that the Overture "proposed that this Presbytery do now obey the injunction of the Supreme Judicatory of the Church, and of the Synod, in taking order in reference to the Reform measures of 1837–'38—and to our ADHERENCE to the Assembly of 1838."

Here then were two public declarations—and both made at the same time in which the Overture was offered—the one immediately before reading it, and the other immediately after it was rejected—in which it was shewn to these gentlemen that we "PROPOSED" and did not "DEMAND"—and that we proposed "ADHERENCE" and not "ENTIRE ASSENT"—and that we proposed only such "an approval" as was necessary to an adherence to the General Assembly on the required basis. All that our Overture proposed was a conscientious adherence to the General Assembly on the basis of its Acts of 1837 and 1838, for the Reform of the Church, and concurrence with it in carrying out that Reform as far as may be needful—and this is precisely what the Synod directed the Presbytery to do.

Mr. Dana, it seems, in the exercise of his penetrating sagacity, has now made the discovery of "*two most important facts*," (his own italics)—one of which is, that this Overture was confessedly designed "to bear upon the consciences" of these gentlemen.—As if the very mention of "conscience" threw that gentlemen into a state of perfect trepidation, he rejects, in the most earnest manner, as a scrutiny altogether too close and searching, any such appeal to "conscience."* This whole matter, it would

* The following is the exulting language which Mr. Dana uses on this subject:

"We feel, however, that this is 'small game;' and would not have so far presumed on the patience of our readers, were it not for the wish to give them some tolerably clear idea of the stuff this non-descript performance is made of. Still we must acknowledge ourselves indebted to him for TWO MOST IMPORTANT FACTS, that we were ignorant of, till enlightened by this luminous production. They are so important and valuable that they really in some degree repay us for the toil of this review.

1. We stated that 'when the inquiry was made of one of these individuals, why they had put into the resolution the demand of *approval*, &c. he, supposing (as seemed probable at that time,) that the matter would never be investigated by Synod, replied, that it was done to '*bear on the consciences*' *of the majority!*' To this Mr. S. thus replies. 'That I made this remark here quoted, to the individuals named, I have no manner of recollection, but that I did make a remark tantamount to this before the Synod, I well remember.' Very good. We are much obliged to Mr. S. for this confession thus accidentally elicited. We will now inform

thus seem, these gentlemen have not regarded as a matter of "conscience" at all. When we would put the question before that sacred tribunal, such an appeal is most piteously deprecated. As if they had said, "address this question to any other power or faculty and perhaps we may be able to entertain it, but pray do not speak of conscience."

Now I would seriously ask any one who has not refined away common sense by "philosophy falsely so called"—how it was possible to address this inquiry to these gentlemen at all if not to their consciences? What power, I seriously inquire, is enthroned by God upon the tribunal of the human heart? To what power is entrusted the vicegerency of heaven to arbitrate and judge, within the soul of man? What faculty or sense has given to it the prerogative in all time of perplexed and hesitating doubt—of pointing out the path of duty? You will answer "conscience."

Here then was a question of SOLEMN DUTY (to use the gentleman's own language) involving a plain and a very serious alternative. It was now to be decided whether in accordance with the dictates of candour, of honesty, and of truth, we could or could not declare our adherence to a body on a certain basis, for carrying out a certain purpose deeply affecting the interests of true religion.—To what power of the intellectual or moral nature of man could

---

him that, not *himself*, but Mr. GILDERSLEEVE, was the one we alluded to!! We never knew, till Mr. S's. manifesto met our eye, that he had ever acknowledged what he now acknowledges. The acknowledgement is the more valuable, because, in Synod, Mr. Gildersleeve attempted either to *deny* or *explain away* his having said what Messrs. Baker and Howard had declared. That Mr. S. should confess that this is also *his language*, was hardly to be expected, and it is certainly a singular incident that the confession should be brought out as it now is. And now we will only add that by *their own mouths* is that *evil intention* fastened upon both, which we have been thought uncharitable in ascribing to them.—They introduced an unauthorized test of *approval* in order to '*bear on the consciences*' of their brethren, who, they thought, might *adhere*, but could not, with a good 'conscience' *approve*.

Thus, from the testimony adduced by Mr. Smyth himself, have we fully *proved* the two most important points in the whole case. They were *conscious* as we always knew, but till now could not so fully *prove*,) that they were acting without authority from the Reform Ordinance, and that the point of division by which they might sunder the Presbytery, was not *adherence*, as therein prescribed, but '*approval*,' which they brought in 'to bear on the consciences' of the majority!! Thus have we arrived at the *intention*, as well as the acts, of the partners in this scheme. And we leave the public to judge of the procedure by which these 'unoffending,' pacific, 'traduced, persecuted' brethren, undertook to usurp the name, rights, and property of the Charleston Union Presbytery."

his important question be addressed? To the understanding? No, for by this it had been already or ought to have been already fully investigated. To the judgment? Judgment had already brought to a final and unalterable determination every mind in that body. To memory? No—for the measure proposed looked to future and prospective action, and to co-operation for the furtherance of an avowed end. To the affections or passions as conducing to our interest or happiness? No—it was a question of high Christian principle. To what power, principle, or faculty, was it then, I again ask, proper or *possible* to address this inquiry. I answer there is—there can be no other which could give fitting audience or proper judgment on such an issue—than the immortal principle of CONSCIENCE. It was before conscience, as Christian and honourable men—we wished to answer that all important question.

To what use, let me ask, without intending offence, would Mr. Dana put his conscience—or on what occasion would he give it liberty to act—if this occasion was foreign to its jurisdiction?—And so it has been discovered as "A MOST IMPORTANT FACT" that in proposing that we should answer the most serious question whether we could "concurringly or approvingly adhere to the General Assembly on the basis of 1837 and 1838 for carrying out the Reform of the Church" we wished it "to bear on the conscience." If these gentlemen will but diligently prosecute their investigations with what new discoveries in the science of morals, may not the world be blest.*

---

* Now that we were not mistaken in regarding this matter as one which could only be decided by a reference of it to the consciences of all concerned, it may be satisfactory—however contradictory it may be—to shew from the views taken of it by these gentlemen themselves.

Thus in his paper of Dec. 7th, 1839, Mr. Magruder says:

"It will be seen that the majority of Synod has assumed an entirely new basis, while the only crime of the Presbytery is its adherence to the basis of the Constitution, and its refusal "to *approve* the measure of the Assembly of '37.' Since *approval* of those measures is now, in fact, though not in form, made absolutely essential to continued connection with the Synod, it is a question for every CONSCIENTIOUS honorable man to consider whether, while himself disapproving those measures, he can retain connection with a body which has thus summarily cut off a Presbytery for constructively rejecting a resolution which made APPROVAL 'of the measures of the Assembly of '37," essential to good standing in this Synod."

Mr. Dana in his resolutions offered in Synod in 1838, also declared:

"That inasmuch as the new system of Church government which the Reform leaders are now aiming to set up, *is a total departure from the Presbyterianism of our standards*—as it vests in the General Assembly absolute and uncontrolled legislative and

Thus have I shewn that in our Overture—as the language itself may be properly understood and as that language was intended to be understood—and as it was openly, and fully, and twice explained at the very time of its presentation—no more was proposed, no more expected, and no more designed, than such an adherence to the Assembly as implied hearty and friendly concurrence and not sworn enmity and opposition "even to the death"—for "we will stick to you" said one in Synod "as a thorn in your side to the death." Now as a further evidence that this was the ground upon which these gentlemen have *really*, though not *avowedly*, remained in their VOLUNTARY SEPARATION from the Presbyterian Church, I will produce the resolutions adopted by Presbytery—when we had retired to the peaceful harmony of "consenting hearts." The Overture was an exhibition of our differences, and contained resolutions framed upon the supposition of such differences, and proposing amicable separation. These resolutions also were addressed to those who after they had individually and singly given every possible evidence and declaration of determined opposition "to the General Assembly on the basis of 1837 and 1838, for the Reform of the Church," (See Section First and Second,) had yet in Synod declared, "We still *adhere* to the Presbyterian Church on the basis of the Constitution."—It therefore necessarily addressed "to their consciences" a plain question, that the full extent of their possible compliance and compromise might be clearly known. But as these gentlemen were now no longer with us, and only those were present whose course towards the Assembly had been openly and steadfastly friendly, no such course as this was either proper or necessary.

Accordingly we then unanimously adopted the following resolutions:

"That no misunderstandlng of the position of this Presbytery may arise, be it therefore,

Resolved 1, That this Presbytery do now declare its adherence to the last General Assembly, which sat in May last in the Seventh Presbyterian Church in Philadelphia, of which the Rev. Mr. Plu-

---

executive, as well as judicial power, not only making it supreme over the Churches, but also placing it above even the Constitution—as it aims to perpetuate this supremacy by placing at the disposal of officers, appointed by the Assembly, all the charitable funds of the Church, amounting to hundreds of thousands of dollars annually—as it has already obtained extensive control of the religious press—as it is, in fine, *a system of ecclesiastical despotism, destructive of the peace, purity, and spirituality of the Church*; every true Presbyterian, therefore, and especially every member of the Southern Church, is under the most *sacred obligations to stand aloof from this new system of consolidated despotism*, and to adhere firmly to the doctrines, and to the discipline of our beloved Church, as these are set forth in her acknowledged standards."

mer was Moderator, on the basis of 1837–'38, and to that part of the Church represented in it, as the only true and proper General Assembly, and the only true and proper Presbyterian Church in these United States, as chartered by the State of Pennsylvania.

Resolved 2, That all the members of this Presbytery, not now present, whether in this country or in foreign lands, be required to signify their adoption of the previous resolution, and that all who fail to send in their adoption of this resolution and their consequent adherence to the Presbyterian Church on the basis aforesaid, within one year from this day, be no longer considered as connected with this Presbytery.

Resolved 3, That the requisition in the 2nd resolution be also made binding on all the Licentiates under the care of this Presbytery.

Resolved 4, That the Stated Clerk be directed to transmit a copy of these resolutions to each absent member of this Presbytery, and also to every Licentiate under its care."

They also passed the following additional resolutions:

"*Resolved* 1, That Presbytery approve of the recommendation of the Assembly, concerning the Education of Candidates for the Ministry in Presbyterian Seminaries; and, also, in reference to the Catechetical instruction of the young; and the Doctrinal and Biblical instruction of our entire congregations in the great principles of the Gospel.

2. That Presbytery approve of the organization by the General Assembly, of the various benevolent enterprises of the day, upon the ecclesiastical principle of our Church; and they would recommend to all the Churches under their care, to unite with that body in aiding and sustaining the various Boards of Education, of Foreign and Domestic Missions, of the Tract Cause, and of Sunday Schools, now placed upon the approved basis of Presbyterianism.

3. That this Presbytery, in conformity to the Minutes of the Assembly, enjoin it upon all their Missionaries now in foreign lands, both in the organization of the Churches and in the formation of Ecclesiastical relations, to conform as much as possible to the Presbyterian standards.

4. That Presbytery concur in the change of time, in reference to the Monthly Concert, from the first Monday evening in each month to the first Sabbath in each month; and that it be recommended to our Churches to observe this change; and also upon all such occasions to take up collections in favor of Foreign Missions."

Now a simple compliance with these Resolutions on the part of these gentlemen, and that at any time during the year, would have restored them at once to all the privileges of full membership in the Presbyterian Church. If they really loved the Church—and really desired to adhere to the Church—why did they not claim rightful membership in her on the ground of these resolutions, which made "ADHERENCE" (leaving the measure of approval to "bear upon the concurrence" of each voluntary ad-

herent,) the ground of union? And why—with the requirement of Synod before them—and the plain meaning of the Overture staring them in the face—and two public declarations accompanying it of its meaning and intent as implying only a conscientious adherence, given in their hearing, and afterwards published for their perusal—why, with these additional resolutions in full explanation of what we and the Overture did and did not mean—why have they, from that hour to this, *abused* the public mind, and played upon its ignorance of the facts, by most unwarrantably asserting that they are excluded from the Church because they would not express entire approval of every Act of our General Assembly, and of Acts in particular which terminated "two years and a half ago?" These gentlemen are now out of the Church because they chose to go out from us—because they would not adhere to the Church on the basis it had constitutionally and necessarily assumed—because they have ever opposed, resisted, insulted, and denounced that basis, and the Reform it promoted, and the Assembly by which it was adopted. Of this I shall give another conclusive proof, but first let me notice an assertion in reference to these resolutions of Presbytery which it is important to rectify.

Mr. Dana has published the following "statement of facts," which he says:

"We have received from a gentleman of high character and standing in this community, in which it is stated as a *fact* which had transpired, that "at the time in which Mr. S. introduced his celebrated "*approval*," resolution into Presbytery, *he actually had another in his pocket without the obnoxious word*;" and that this latter resolution was "afterwards called for when the *party* went down stairs, but the call was met by a 'hush'!"

It would really seem as if there had been a preconcerted plan to misinform Mr. Dana as to his entire body of facts—and that he most credulously, has given ear to all his feelings, "wished were true." For whatever may be the character and standing in this community, of Mr. Dana's worthy informant, (and all his informants are most "true and faithful witnesses," all—"all honourable men,") there is, as far as I can *imagine*, no possible ground for any thing like what is here stated. I never wrote any paper but the one I read, and which was rejected by Presbytery. The word approval was in it from the very first to the very last. I never had any other in my pocket, nor did I ever know of any other copy of it being in existence "without the obnoxious word." "This latter resolution, was not "called for when we went down stairs," and the call was not met with "hush."

I will now give another, and in itself a sufficient proof, that these gentlemen are self excluded from the Church, not because they were required to express their entire assent or approval of the Acts of the Assembly, but because they would not express their *adherence* to the Church. The following is the report of the large Committe of the Synod of South Carolina and Geor-

gia, appointed to report on the case of our Presbytery at its last Sessions, and of which Dr. Church was Chairman:

"Whereas the General Assembly of 1838, did enjoin upon all the Presbyteries to take order upon the subject of adherence to the Presbyterian Church of the United States, upon the basis of the Assemblies of 1837 and 1838, expressly declaring that in case the majority of any Presbytery shall decline or fail to adhere to the Presbyterian church in the United States of America, upon the said basis of 1837—1838, for the Reform of the Church, then and in that case the minority of said Presbytery shall be held and declared to be the true Presbytery, &c. And whereas, this Synod, at its last meeting, adopted the following resolution, viz: "That Synod concur with the General Assembly in carrying out the Reform of the Church, upon the basis of 1837–1838; that inquiries be now made of the Presbyteries whether any, and if any, what action had been had by the bodies on that subject; and that if any Presbytery be found delinquent, they be directed at the earliest practicable period to attend to this matter." And whereas, a portion of the Charleston Union Presbytery, as constituted at the last meeting of Synod, have never acknowledged their adherence to the Presbyterian Church, in the United States of America, upon the basis of the Acts of the Assemblies of 1837—and 1838—therefore, the Committee recommend to Synod the adoption of the following resolution:

"*Resolved*, That the body which was represented in the last General Assembly be considered the true Charleston Union Presbytery—that the remaining members of the Charleston Union Presbytery, *constituted* at the last meeting of Synod, are not *considered as the Presbytery—not because they have not fully approved the Acts of the Assemblies of* 1837 *and* 1838, *but because they have not in Presbytery expressed their adherence to the Presbyterian Church in the United States of America, upon the basis of these Acts.*

Resolved, That the Charleston Union Presbytery, as acknowledged in the above resolution, be directed to receive any of the members of Charleston Union Presbytery, as constituted at the last meeting of Synod members of their body, *provided they are willing at its next meeting to express their adherence upon the basis of* 1837 *and* 1838."

The Synod of South Carolina and Georgia by adopting this Report, and the General Assembly by approving of their proceedings, in the case which WAS MOST FULLY SPREAD OUT on their minutes, have declared to these gentlemen and to the world that they were out of the Church, and were not the Presbytery, because they have not expressed their adherence to the Presbyterian Church, upon the basis of these Acts.*

* The most kind and conciliatory course adopted by the Synod—how was it treated by these gentlemen? In their appeal

But still further, the Synod directed our Presbytery again to receive these gentlemen, on expressing simply THEIR ADHERENCE upon the basis of 1837 and 1838.

And further still in order to conciliate these gentlemen, if it were possible:

"On motion, Professor Howe, Dr. Leland, Mr. Cunningham, Mr. Cassels, and Dr. Eve, were appointed a Committee to confer with those who were particularly affected by the decision just made, and to see how far a reconciliation could be effected."

Now what was the conciliation of these gentlemen when waited on by this Committee, and when thus required only to express their ADHERENCE to the Church, upon the basis aforesaid. It was as follows:

"The Committee appointed to confer with those members of Charleston Union Presbytery, who were excluded from a seat in the Synod by the vote of last evening, reported that at the commencement of the interview, the following paper was put into their hands, as their ultimatum, and that, of course, nothing could be effected, viz:

---

to the General Assembly, Messrs. Dana and Magruder speak of it as follows:

"The undersigned, firmly believing that a great and flagrant "wrong" *has been* done by one of the Synods whose records come under your review (whether from the causes above specified in the language of the Book of Discipline, we leave others to judge.)

Again: "The Synod *resolved*, that the minority "be considerred as the true Charleston Union Presbytery—that the remaining members of the Charleston Union Presbytery, as constituted at the last meeting of Synod, are not considered as the Presbytery—not because they have not fully approved the Acts of the Assemblies of 1837 and 1838, but because they have not in Presbytery expressed their adherence to the Presbyterian Church in the United States of America, upon the basis of these Acts."

"With respect to the assertion on which this decision is founded, viz. that the majority of Presbytery have not *adhered*, we remark, first, that it is *not true*, and secondly, that it is *not relevant*."

Again: "It is *not true*, then, that the Charleston Union Presbytery has either "declined or failed" to adhere, as required by the Assembly of 1838.

But this assertion, on which the Synod's resolution is based, is not only absolutely *untrue*, but is also *wholly irrelevant*."

Again: "Does not this conduct show plainly that the majority were pre-determined to trample on the rights of their brethren who dared to differ from them opinion, as to the constitutionality and justice of the Assembly's measures? But this second pretext is still more absurd than the first."

"The undersigned, members of the Charleston Union Presbytery, in relation to whom a Committee of Conference had been appointed by the Synod of South Carolina and Georgia, desire distinctly to inform the Synod, *that the recognition of the Presbytery of which they are members, as the Charleston Union Presbytery, is the only basis on which they can receive any Overtures from the Synod.*

WILLIAM C. DANA,
WILLIAM B. YATES,
THOMAS MAGRUDER.

Augusta, December 3, 1839."

Such then, is the basis upon which these gentlemen stand, and by which they stand self-excluded from the Presbyterian Church.

But even this is not all, for at our next meeting of Presbytery, a resolution was adopted to the following effect, that notice be given to these gentlemen, that Presbytery, under the direction of Synod, was ready to receive them on expressing their ADHERENCE to the Presbyterian Church on the basis of the Assemblies of 1837 and 1838. A copy of this resolution was sent by the Clerk to Dr. Palmer, who replied by charging him with sending "an impudent and insulting document" whereupon the Clerk did not think it necessary to repeat the insult—by addressing it to the other members.

Thus has it been made clear as noon-day, that these gentlemen HAVE EXCLUDED THEMSELVES, from the Presbyterian Church, not because they were required to express a full approval of all the Acts of the Assembly, but because they would not express their adherence to the Assembly on the basis of the Acts of 1837 and 1838, for the Reform of the Church.

SECTION VI.

Wherein it is shewn that those gentlemen who have separated from the Church, never have adhered to the General Assembly of that Church, on the basis of the Acts of 1837 *and* 1838, *for carrying out its Reform.*

There are still remaining two propositions important to a full understanding of the case of the Charleston Union Presbytery, which I will proceed to substantiate. I have already shewn—1, that the Presbytery was necessarily required to take action essentially the same as what it did take. 2. That in taking this action it was equally necessary to express such an adherence to the Assembly as implied a concurrence with it in the Acts of 1837 and 1838 for the Reform of the Church. 3. That the action of Presbytery was orderly and according to rule. 4. That these gentlemen have excluded themselves from the Church, not be-

cause they would not express full approval of the Acts of the Assembly, but because they would not take action as required by the Synod and the General Assembly. 5. That they have now finally determined that they will not belong to the Presbyterian Church, but will become Independent, because they would not express a simple adherence to the Presbyterian Church on the basis of 1837 and 1838.

V. The fifth proposition which is now to be substantiated is, that these gentlemen never have adhered to the General Assembly on the basis of the Acts of 1837 and 1838 for carrying out the Reform of the Church.

1. And first I would remark, they had not done so most assuredly at any period prior to the meeting of the Presbytery in December 1838. On the contrary, as I have most FULLY shewn from their own published and avowed declarations, they denounced that Assembly—they pronounced those Acts to be unconstitutional, unjust, tyrannical and oppressssve, to be null and void, and as what they would strenuously labor to overthrow—and they openly avowed it as their determined purpose that in the event of failing to accomplish this result they would unite in forming an Independent Southern Synod. (See Sections I, II, and III.)

2. I would in the second place remark, that it is equally plain that they did not express their adherence on the basis required on the evening of December 4th, 1838. On the contrary they —*to a man*—rejected an Overture of which it was declared in introducing it, and after it was rejected, and which by its own shewing also testified—that it was its purpose to propose AN ADHERENCE TO THE GENERAL ASSEMBLY ON THE BASIS OF 1837 AND 1838 FOR THE REFORM OF THE CHURCH. And they rejected this Overture on the broad ground that it was foreign to the business of Presbytery—(though the action it proposed was expressly enjoined by Synod)—as out of order at any time—(though Synod directed us to take it up at the earliest practicable period) —as unconstitutional—(though enjoined by the Supreme Court which guards and interprets that Constitution)—and as contrary to the rules of the Church—(though itself made imperative by the positive Rules and Acts of the Church.)

3. I assert further, and in the third place, that these gentlemen have not adhered to the Presbyterian Church on the basis of the Acts of 1837 and 1838 for carrying out the Reform of the Church on the following grounds.

The Minutes of their proceedings after the separation was effected, are now before me. By these I find:

"The Committee on the Report of our Commissioners to the last General Assembly, and on the Minutes of that body, presented a Report, which after some consideration was re-committed to the same Committee with the addition of Mr. White."

They evidently found great difficulty in deciding upon the course, which was finally adopted, and is as follows:

"The Committee to whom was recommitted the Report of our Commissioners to the last General Assembly, and the Minutes of that body, presented the following Resolution as their Report, which was *unanimously* adopted, viz:

Resolved, That we approve of the course pursued by our Commissioners in the last General Assembly; and understanding the "Act" or "Ordinance" of Reform passed by that body, as having NO BEARING ON THOSE PRESBYTERIES, whose Commissioners were members of the Assembly which held its sessions in the 7th Presbyterian Church in Philadelphia, WE DEEM IT UNNECESSARY TO TAKE ANY ACTION ON THE SUBJECT."

Contrary to the express direction of Synod—in the very teeth of its Resolution—these gentlemen thus resolved that they were not bound, and that it was unnecessary, to take any action upon the subject. The Minutes also report Mr. White as present when this resolution was adopted *unanimously*—although it appears to be in contradiction to his published declarations as to the bearing of the Assembly's Acts. (See quoted in Section I.) Mr. Dana has also informed us that he voted for it, although it is equally opposed to the interpretation given of those acts by the New School Farmville Convention in which he sat, and to his own express declaration in his communication to the Religious Telegraph. (See Section III.)

But further—this Resolution, which was evidently designed, to evade, but not to meet, the difficulties of their very unpleasant situation—being about as ambiguous as some heathen oracles of old—is an express avowal of hostility and denunciation against "the General Assembly," and against "the basis of the Acts of 1837 and 1838 for the Reform of the Church." They here "approve the course of their Commissioners to the last General Assembly." And what was the course of Messrs. White and Magruder, the Commissioners in question? Their course was regarded by that Assembly, says the Rev. R. J. Breckenridge, as one which "had perfidiously embarrassed the question by the utter opposition between their conduct and declarations." They did not go into the Assembly at all as Commissioners, for something like a week. They "were at a loss to know how to shape their course." And why were they at such a loss whether to go into the New or the Old School Assembly? Because, it is said, "BOTH CLAIMED TO BE THE GENERAL ASSEMBLY," and BOTH seemed willing," &c. "and as I had thus far abstained ON PRINFROM ACTING WITH EITHER, I WAS NOW UNWILLING TO DECIDE IN FAVOR OF EITHER, above all to COMMIT MY PRESBYTERY BY ANY DEFINITE COURSE OF ACTION." He (Mr. W.) "became every day dissatisfied with its course," and "every day convinced me that RESISTANCE was my only course." "I ultimately resolved," therefore, "to bear MY TESTIMONY AGAINST the unconstitutional and high-handed measures of the Reform Assembly." For this purpose these gentlemen abused the privilege of their Commissions, and went in, as Mr. Breckenridge says, "perfidiously to

embarrass" the Assembly, and to "RESIST" and "bear testimony against its high-handed measures."

This was the course of these Commissioners to the General Assembly of 1838, which Assembly they afterwards held up to public ridicule, opprobium, and disgrace, in the public papers." (See quotations from Mr. White's Letters in Section I.)

Now "this course of their Commissioners to the last General Assembly" these gentlemen "approved" in Deember 1838, by a UNANIMOUS vote, as their only action in the case—and after all this Mr. Dana has the hardihood to say:

"Thus the Presbytery, by approving the course of its Commissioners, who were members of 'the old Assembly,' placed its own connection with that Assembly beyond dispute; it performed that very 'act of adhering,' which, according to Princeton, is all that was required, even of a Presbytery whose Commissioners had represented it in the other Assembly.

It is *not true*, then, that the Charleston Union Presbytery has either 'declined or failed' to adhere, as required by the Assembly of 1838."

4. But further—at this same meeting these same gentlemen, thus *unanimously* passed the following additional Resolutions:

"*Resolved, That the time is now fully come for the Southern Church to decide, whether it can consistently retain connexion with, and be bound by the Acts of, any General Assembly,* that claims and exercises the right to legislate on Slavery.

Resolved 2dly, That this Presbytery recommends to the Churches a deliberate examination of this subject, with reference to DECISIVE ACTION."

Thus, on the hollow and most groundless pretext—for which there is no real foundation whatever—of slavery, these gentlemen proceeded, after declaring as above, the manner in which they understood adherence, to announce their determination NO LONGER TO RETAIN CONNEXION WITH THE ASSEMBLY, and to call upon their Churches to take DECISIVE ACTION on this point.

And yet after all this care Mr. Dana affirms "that it is *not true* that they DECLINED OR FAILED to adhere as required by the Assembly of 1838"—(*he here allows by the way, that the Assembly did require action in the case,*) that is, on the basis of the Acts of 1837 and 1838, for the Reform of the Church.*

---

* Mr. Dana has further declared: "Those do *not* say the truth who assert that the Charleston Union Presbytery has either 'declined or failed' to 'adhere' on the 'basis of '37 and '38.'"

And again: "It is sufficient to state generally, that, from the first, the effort has been made to disguise the fact that the Presbytery has never sundered its connexion with the Presbytery in which it was represented."

And again: "The testimony of Mr. Dewees, therefore, fixes another point, most important to be well understood, viz. that this

5. Mr. Dana further informs us:

"To complete the proof on this point, we refer the reader to the document printed in another column, entitled 'Report presented in Charleston Union Presbytery, &c.' That Report, it will be seen, instead of proposing independence of the Assembly, *approves* the course of our Commissioners in that body, and that establishes our position of *adherence*, while it demonstrates the unconstitntionality of the 'reform' measures. We wrote this report."

That is, Mr. Dana wrote a Report which was to have been presented on this same evening of December 4, and which "demonstrates the unconstitutionality of the Reform measures"—THE VERY "BASIS of the Acts of 1837 and 1838 for the Reform of the Church," upon which the Synod and the General Assembly require adherence—and which further "approves the course of our Commissioners in that body," (which, we have just seen, was avowedly hostile to the Assembly)—and yet this very Report, which thus overthrows the very basis of adherence, and approves *their* course who went into the Assembly to "resist" and "to bear testimony against its high-handed measures"—"ESTABLISHES" says Mr. Dana, (and who therefore can doubt it?) "our position of ADHERENCE!"

6. But once more—shortly after having *thus established their position of adherence*, we find the Southern Christian Sentinel was commenced, of which the Editorial prospectus of its intended object, thus speaks:

"With respect to ecclesiastical relations, the Sentinel will advocate a SOUTHERN ORGANIZATION. [Here follows a reference to Dr. Alexander which they were not warranted in making.] This arrangement it is believed, is entirely practicable and highly expedient."

In Dec. 1838, Mr. Dana "established his position of adherence," "as required by the Assembly of 1838," that is, an adherence to the Assembly on the basis of the Reform Acts, and in March 2, 1839, he established a paper to advocate a Southern Organization, which is to break off all adherence whatever to the Assembly, and yet notwithstanding all this, "it is not true" to say that they have "declined or failed to adhere."*

---

minority KNEW PERFECTLY WELL that the question of ADHERENCE would not divide the Charleston Union Presbytery."

And again: "But the demand of *approval* 'of the measures of '37,' introduced into their resolution, shows of itself, and most conclusively, that Messrs. G. and S. *knew* that the Reform Ordinance would create no division in the Presbytery. If they believed that the majority would refuse to *adhere*, they would have accomplished their object, i. e. divided the Presbytery, by simply introducing the question of adherence."

---

* It may be seasonable—and but just—to copy another portion of this prospectus, which was lauded in a daily political paper at

7. That this declaration in favour of "establishing their adherenceas required by the Assembly" i. e. by the establishment of a Southern Organization wholly independent of, and separated from that very Assembly—is the opinion, not of Messrs. Dana and Magruder merely, but of these gentlemen in their associate character, Mr. Dana himself shall prove. In his "Statement of the difficulties," &c. published early in 1839, (at p. 20,) he says, it is "the sentiment of the Charleston Union Presbytery, that "the time *has* (his own italics,) fully come, for separation from any Assembly which claims to legislate on slavery, (which it is their desire to have believed the Assembly did,) and the fidelity to the South, and regard for the PURITY and peace of the Churches, alike demand of Presbyterians a SOUTHERN ORGANIZATION," (his own capitals,) And yet, in 1840, "it is not true" that the Charleston Union Presbytery, (that is, this separated portion of it,) either declined or failed to adhere as required by that Assembly of 1838."

8. It might be unnecessary to adduce any further evidence to prove that these gentlemen never have adhered "as required by the Assembly," since Mr. Dana has recently informed the public that "there is not one of" them "that would ON ANY TERMS ADHERE to the Reformed Assembly now that it has at length fully decided that approval, is involved in that adherence," that is, in other words, and in the true meaning of its Acts, since it has now decided that these gentlemen who separated from it, are not the Presbytery.

But in this same paper, the resolutions of the last meeting, which these gentlemen held when they "established their position of adherence," are quoted. They then, it appears Resolved, "That this Presbytery most solemnly protests against the assumption of either the General Assembly or the Synod, of the power to form a new basis as a test of membership; and therefore believing the above Acts of those bodies, to be contrary to the letter of the Constitution, and the true spirit of Presbyterianism, it HEREBY DEELARES THEM NULL AND VOID."

Notwithstanding this act of these gentlemen in their associate capacity, and by which they throw off all allegiance to the Assembly and the Synod, and declare the acts of 1837 and 1838, upon whose basis adherence was required of every Presbytery, by that Assembly and Synod to be "NULL AND VOID"—Mr. Dana

---

the time, and which has now become a *prophecy fulfilled!!!*

"While its columns will be open to the clear statement of principles and facts, ACRIMONIOUS PERSONAL CONTROVERSY WILL BE EXCLUDED. IT IS PLEDGED TO NO PARTY. It is dedicated to the cause of truth, of CHRISTIAN CHARITY, of pure and undefiled religion. Its spirit is designed to be PACIFIC, and its influence *conservative*. It will be equally opposed to radicalism on the one hand, and *intolerance* on the other. Taking MODERATE GROUND, it will protest against *ultraism* in every shape."

affirms that "it is NOT TRUE then, that the Charleston Union Presbytery has either *declined* or failed to adhere, AS REQUIRED BY THE ASSEMBLY OF 1838."

With the consideration of the remaining propcsition, and some concluding remarks in another Section, we will bring this historical view of the proceedings of the late Charleston Union Presytery to a close.

SECTION VII.

Wherein it is made manifest that these gentlemen who have now separated from the Church, are the authors, the fomenters, and the perpetuators, of that strife and division which have unhappily taken place.

VII. Having now fully justified the whole course and proceedings of the Presbytery, and proved that these gentlemen have separated from the Church because they would not express adherence to it, I may now pass on to the consideration of my last proposition, which is an inference from the preceding, and made manifest by the evidence with which they have been sustained, viz: These gentlemen have been the authors, the fomenters, and the perpetuators of that strife and division among us which has resulted in our present separation.

Who are these gentlemen? Let them be again named.—They are the Rev. Messrs. Lee, Post, White, Rogers, I. S. K. Legare, Dana, Palmer, Yates, Magruder.

And what is the Presbyterial pedigree of these gentlemen? Of these, Dr. POST joined the Presbytery in 1837. Mr. DANA, "THE BOLD ACCUSER" of his brethren, (to use his own language,) became a member of the Presbytery early in the year 1836, somewhat more than four years ago. Mr. MAGRUDER was ordained *sine titulo* or to a *ministerium vagum*, and thus became a member of Presbytery on December 11th, 1836, when he imported into the Presbytery that "*pacific spirit*" which "*belonged to no party*"—which, "taking moderate ground, excludes all acrimonious, personal controversy, and protests against ultraism IN EVERY SHAPE." Mr. W. B. YATES "that true and faithful witness," both "before Synod" and again also in the Sentinel, was ordained *sine titulo*, and became a member of Presbytery in December 8, 1835. Mr. I. S. K. LEGARE, who offered a paper to the Synod in 1838, declaring, (I use his language,) "that this Synod will and hereby *do* declare itself to be an Independent Synod," became a member of Presbytery in the year 1835. Mr. T. H. LEGARE became a member of Presbytery in 1837—and the Rev. DYER BALL was also received into Presbytery in the year 1835.

But in addition to this, it is also a fact, that the Rev. Z. Rogers

never adopted our Confession of Faith until in October 1837. Of course till then he never was in *fact*, or in canonical equity and truth, a Presbyterian Minister; while he, together with Dr. Palmer, and the Rev. W. S. Lee, never having had charge of a congregation under the ecclesiastical authority of the Presbytery, never were, nor are they now in strict propriety, Presbyterian *Pastors*, although they were and are Presbyterian *Ministers*.

Now the troubles of our Israel commenced in the year 1835, and became of serious import in 1836. In the fall of that year (1836) our Presbytery met at Beech Island. There were present at that meeting as follows:—A. W. Leland, D. D., W. A. McDowell, D. D., B. Gildersleeve, W. States Lee, Adam Gilchrist, John A. Mitchell, E. T. Buist, Erastus Hopkins, T. Smyth, James Lewers, and David Ardis. At this meeting of Presbytery, as has been already stated in Section II, we UNANIMOUSLY and most harmoniously adopted a paper entirely disapproving of the course pursued by the Assembly of 1836, by the New School party, and instructing our Commissioners to the next Assembly to stand firm on the principles of the Church, which we believed to be represented in the Old School party. (See p. 9.) Thus far, therefore, and more than a year after the Church had entered upon her present course, there was peace and harmony in our Presbytery, and also in the Synod, where a very similar, only a stronger paper, was unanimously adopted in November of 1836. (See p. 11.)

Who, then, I ask, overturned these resolutions adopted by our Presbytery in November 1836 at its meeting in April 1837? It was Messrs. W. S. Lee, E. White, Z. Rogers, (who had not then even adopted our Confession of Faith,) I. S. K. Legare, W. B. Yates, W. C. Dana, T. Magruder, E. Hopkins, and Mr. Thomas Legare.

Who was it, I again ask, that at the meeting of this Presbytery in Charleston in October 1837, passed the following resolutions, viz:

"*Resolved*, That the Acts of the majority of the last Assembly, in relation to the Synods, &c. (that is *the very basis on which adherence is required* by our Assembly,) are UNCONSTITUTIONAL, UNJUST, OPPRESSIVE."

"2. *Resolved*, That the said Synods ARE STILL CONSTITUENT parts of the Presbyterian Church in the United States." And,

"4. *Resolved*, That if this (the "*unity* of the whole Church," including the Synods *excluded*,) cannot be obtained, they will, as the last resort, unite in forming an Independent Southern Presbyterian Synod or Assembly."

I ask, who thus set the Assembly and the Synod at defiance, aggrieved the feelings of a *real*, though not a *present* majority of the Presbytery, and avowed a determination of resistance and of independence? I answer, Messrs. White, Rogers, I. S. K. Legare, W. B. Yates, T. Magruder, W. C. Dana, and R. Post.

Who, I again ask, at this same meeting of Presbytery, in reply to our Protest against these Resolutions, adopted a long and la-

bored defence of each and all of them—declared our fears for the disturbance of "the peace, harmony, and unity of the Church" to be "FUTILE!"—and coucluded by saying:

"For these reasons, each of which is in itself conclusive, and their united force, in our view, irresistible, this Presbytery is constrained, by its attachment to the principles of our Constitution, by its fidelity to the cause of truth and justice, solemnly to declare its judgment, that the action of the last General Assembly in relation to the Synods and Presbytery aforesaid, is inconsistent WITH CHRISTIAN OBLIGATION, is REPUGNANT TO NATURAL JUSTICE, and has not one foot of ground to stand on in the CONSTITUTION of the PRESBYTERIAN CHURCH."

I ask, who thus triumphed in an accidental majority, and applied the torch of discord to our previously united and harmonious Synod? The answer given by the Minutes is, that these same gentlemen, through a Committee, of which Mr. Dana was the Chairman, (who now declares that "it IS NOT true that" they "have declined or failed to adhere as required by the Assembly" on the basis of these very Acts,) these were they who thus boldly delivered themselves in denunciation of that Assembly.

Who was it, I once more ask, that in the meeting of the Presbytery in April 1838 declined adopting the plan of the Board of Education sent down to them—and appointed Messrs. White and Magruder Commissioners to the Assembly, with INSTRUCTIONS to FORCE upon that body, where they and we assert it has no business whatever, the subject of Slavery, that if possible it might thereby be distracted and divided? I answer it was these same gentlemen.

Who were they, who, while they were sent to the Assembly, refused to go into that body for a week together? I answer, it was Messrs. White and Magruder.

Who, I ask, attended occasionally for a week together—when they were under obligation to be in attendance upon the General Assembly to which they were delegated—in the New School Assembly? I answer, these same Commissioners. Who determined upon "resistance" to the Assembly as "their only course?" These Commissioners Who went into that Assembly to "bear testimony against its high-handed measures?" These Commissioners. Who publicly denounced and defamed that Assembly, and the Acts of that Assembly, in the public prints, and then prayed "heaven protect us from such ecclesiastical politicians"—and there invoked help against it and to overthrow it, even from the "shades of the departed"—nay, from the "Angels of light." (See Mr. White's Letter in the Observer of August and September 1838, as quoted in Section I.) I answer these same Commissioners, or at least one of these same Commissioners. And who "approved of the course of these Commissioners" which they had thus pursued? I answer, these very gentlemen, by a "*unanimous*" and undivided vote.

Who stood forth in relentless opposition to every measure and plan which was favorable to sound doctrine, and to the Boards and Acts of the Assembly, or the Synod of 1838? These very gentlemen. Who refused to take action in obedience to the direction of Synod, at the meeting of Presbytery in December 1838? These gentlemen. Who afterwards declared "any action unnecessary," further than "approving the course of their Commissioners," as above declared? These gentlemen also.

Who afterwards established a paper, which has been devoted to the interests of the New School party in every possible way—which has misrepresented and abused our character in every conceivable form—which has published the meanest as well as the gravest charges against our ministerial and personal character, without warrant or foundation, and repeated and repeated them again, and sent them abroad through the land. without a hint ever that they had ever been denied? I answer, these gentlemen?

Who triumphed in the decision of the Jury, through the influence, as has been in part avowed, of the positive and unjust decision of Judge Rogers, and by which, as far as the civil tribunals could do it, the legal being of the Presbyterian Church was destroyed, its succession blasted—and its funds alienated and declared to belong to the New School party—who, I ask then, came forth in open avowal of their thankfulness, and gave God praise for such a glorious victory? Was it not these gentlemen, and did they not hereby proclaim their heart-felt sympathies with the New School party, in opposition to the Church?

Who have set their faces as a flint against every overture for conciliation and restored harmony—violently misinterpreting the action of Presbytery in direct contradiction to the declaration of its intention, (given *before* its introduction, and *after* its rejection, and *after* we had divided,) that they might, in this way, frame for the public ear some ground of pretext for their determined resistance—remaining, for a whole year, indifferent to our public declaration, that we asked no more than a candid avowal of adherence without any other tests whatever—scornfully rejecting the personal solicitation of a most honourable Committee of Synod, sent by that body to compromise our difficulty on the very terms of adherence which were declared to be in themselves acceptable—stigmatizing the renewed offer on the part of Presbytery to receive them upon those terms as "an impudent and insulting document"—putting away from them every permitted overture of personal kindness, and ministerial confraternity—and avowing a declared purpose to retract, alter, or modify what they have said, and what they have done—no, not in any one particular? I answer these gentlemen.

Who even in advertisements in the public newspapers,* brand-

* The following advertisement of which Mr. Dana was understood to avow the authorship, appeared in the Courier for Dec. 17, 1838.

"The public are requested to suspend judgment in relation to

edd our official signatures as unauthorized—took upon themselves too assign the very *motives* by which we were actuated in our "desperate course"—and more than insinuated that we who were even ultra in our declarations against Abolitionism, were secretly at one with its abettors in forwarding their unchristian plans? It was one of the youngest and most recently admitted of these very gentlemen.*

But for these gentlemen, these present articles never would have been written. But for these gentlemen our Presbytery would have remained in peace and harmony. But for these gentlemen there probably would have been no noticeable difference of views in our entire Synod. But for these gentlemen our Southern Zion would have been now rejoicing under the halcyon beams of the Sun of Righteousness, shining peacefully and brightly upon us.

Conclusion.

From all that has now been said, and that has been brought forward in the course of this discussion, it must, I think, be evident, that but for these gentlemen this whole controversy would never have arisen to alienate friends, and divide families, separate churches, offend against Christian charity, bring obloquy upon the Christian name, erect barriers to the progress of Christian piety, and endanger the spirituality of our own hearts, and the hearts of our people.

Much as I felt the necessity for some such exposition as the present, to justify our procedure before the bar of Christian candour and charity, and impartiality,—it was my fixed purpose to keep silent until "necessity was laid upon me" and I felt "constrained, like Paul, to speak in the just defence of myself and my brethren, although like him, I was bound by the strong chains o

---

certain statements of the Charleston Observer, until the appearance of a pamphlet now in preparation, which will embody those facts in the case which the Observer refuses to publish. Meanwhile, it should be observed, that an article in the last Observer, purporting to be a "Pastoral Letter" of the Presbytery, and designed to defend the *abstraction* of the Records by Mr. Gildersleeve, IS WHOLLY ANIMPOSTURE, it having received the sanction of ONLY TWO OUT OF THIRTEEN ministers, who with the Elders (exclusive of nominal members,) constitute the CHARLESTON UNION PRESBYTERY."

That letter was written by Dr. McDowell as Chairman of the Committee appointed by Presbytery, and was signed by the express order of the Presbytery, by the names of Dr. McDowell, B. Gildersleeve, and T. Smyth.

---

* See the article in question in the Courier and Mercury, for the same period.

prejudiced opinion, which by that silence I had allowed to be fastened on me. It was not therefore, till my return from the North, in the month of June, (where I was compelled on this business to appear,) that I entered upon this task.

That in itself considered our division and disunion, is to be lamented and deplored, there can be no question. There is none at least in my own mind. Great is the evil which has befallen the Church, and weighty the responsibility of those by whom it has been made necessary—" the authors, the fomenters, and the finishers of the mischief, on which ever side they were found, or to whatever party they belonged." That the General Assembly has, in every act in this painful tragedy, manifested all that wisdom and moderation which might possibly have been displayed, I am far from asserting, though I most firmly believe that all has been, and will, I trust, be yet further made to work together for good to our own Zion, and to the cause of Christ generally. With whatever in the private course, public declarations, or even the united action of any members of our Church, may be justly chargeable with rancour, hatred, or uncharitableness, I have no fellowship. To any such, if there are such, who may be disposed to drive forward rashly in a course of ultraism, whether in doctrine or in discipline, I " yield subjection, no, not for an hour."—Antimonianism in doctrine on the one hand, and ecclesiastical dictation, and spiritual despotism on the other—are the Scylla and Charybdis, between which I would like to steer my course—remembering that in mediis tutissimus ibis.

A course of moderation and charity has been that which I have marked out for myself—with such examples before me as those of Bishop Hall, Archbishop Usher, and Bishops Howe and Baxter. But as it is not in man that walketh to direct his own steps, so neither is it " possible," for a man in many exigencies, " to follow that peace with all men," which it is his " heart's desire to pursue." I have therefore, even thus early in life, found that unless I would sacrifice all principle, and submit to every dictation, there is " a needs be" like these very men of God, whom I have named, to buckle on the spiritual armour, would I stand fast in that liberty wherewith Christ has made us free. As it was with Jeremiah, I am now prepared to find, that in return for even such faithfulness to the necessary requirements of an unescapeable Providence, a man must be esteemed by those whom he opposes, " as a man of strife and a man of contention."

Of the origination—perpetuation—or the final termination of this painful controversy, I must plead innocent. That in its *entire* conduct I have failed to manifest, as I might and should have done, the " meekness and forbearance of Christ," I must confess, —I have already declared my willingness to retract, and that I did retract any thing unnecessarily hurtful to personal character or feeling, and although my offer publicly made, was not received in candour or generosity—although *previous* utterances have been *since* re-affirmed without note, comment or alteration—I would

again repeat my readiness to disclaim any similar and subsequent language.

I have frequently examined my heart, and I am not conscious to myself of being actuated by any unkind and unchristian feelings towards these gentlemen. I have certainly taken some pains to assure them practically, that the language in which I worded the resolution contained in my overture was still the language of my heart. That language was:

"*Resolved, That in order to avoid any unkind collision or strife, and without casting any imputation whatever, on the spirit and motives, or expressing any opinion as to the orthodoxy or heterodoxy of each others views,* the roll be now called, &c."

And again:

"*Resolved, further,* That in making this separation we are only obeying, as in duty bound, the orders of the supreme judicatory of the Church, and the wishes and expectations of our own Synod, and *we hope hereby to prevent alienation among us as brethren, who, differing in views and sentiments are still brethren, who may maintain the most friendly ministerial and Christian intercourse.*"

That such different results have followed from our separation, I must say, was as unexpected, as it has been most painful.

Our grounds of difference are either such as to make their appeal to the conscience or they are matters of comparative indifference. If the latter, then surely these gentlemen were under obligation rather than create a schism in the body of Christ, to yield their prejudices and preferences, in matters of mere "doubtful disputation" to the conscientious wishes and opinions of such an overwhelming majority of the Synod, and such a majority also of the General Assembly, and of the Church generally. They were surely in this case to blame for persisting in their opposition from 1837 until this time and surely they were unwarranted in requiring the whole body to yield to them rather than that they should yield to the body. On the other hand are these matters grounds of conscientious scruple so as to bind and obligate the heart, then it is as plain that differing thus *essentially* from the church they should as candidly avow such difference and as kindly act upon their avowal, by withdrawing peaceably from it. But in such a case as this they would be equally criminal in perversely requiring that Church to conform to them or in erecting a battery against the church, that they might with all the force they could collect, pour in upon her a running and destructive fire. Most clearly the church has not injured them, and why should they injure her?

And if, to make another supposition, our difference is just of that character, that it prevents us from carrying on our operations harmoniously in one body and in the same ecclesiastical connexion, why might we not have co-operated in the promotion of the one common and great design of christianity, in two bodies differently related? That we might—and that we would, was, I must affirm

my hope, desire, and prayer. If I have done aught to prevent or obstruct the free course of *such* a union, I pray God to forgive me, and I am most ready to undo it.

I once more take these gentlemen, and all who know the circumstances of the case, to witness this day, that in the controversy which has raged so fiercely, I am free from the charge of its origination. The responsibility of the present breach of personal union rests not with me—I did not attack, I only repelled attacks which had been repeatedly made to the utter disparagement as far as they were credited, to the character and standing of our Presbytery. "This I dared not neglect to do," to use the words of a late Episcopal reviewer "and I cannot silently submit to be charged with creating strife and disorder, when I was merely discharging a clear and unquestionable obligation." In the answer to our protest against their proceedings—and on this very ground too, that they must lead to such strife and discord, they avow that they were the assailants, and that they were impelled to the assault as "solemn duty." We are not the aggressors.—We were of a long time silent, asking nothing but a bare permission to hold by the Church, in this crisis of her history, and to stand by her confession, creed and polity, in unaltered purity. These are they who have engaged in a crusade against the Church, in order to force her to return to a condition which necessitated as we believe, disorder, confusion, and the patronage of error.—This leprosy which had seized upon the church and was fast spreading over it, so as to infect every stone and timber of the building—this they would bring back upon us—after, by the great grace of God, it has, we trust, received effectual check. And to secure this object the world, and its civil tribunals are enlisted—yea even the sympathies of other denominations, and of those who are not to be denominated Christian Churches at all, and the passions of ungodly men—are to be all excited, that by their combined hostility this purpose may be gained.

Now that such proceedings are not chargeable upon Presbyterians, we would affirm in language borrowed, (with some alteration) from the paper supported by these gentlemen, and quoted approvingly in it.

"As Presbyterians, we regret sincerely, that such things should be done in the name of Presbyterianism. Again and again, we have had occasion to say privately to Ministers of other branches of the Church, that *these acts* ARE NO PART OF PRESBYTERIANISM. This we have done to rescue the name of *Presbyterianism* from reproach among those who, without examination, have been disposed to regard these disorders as the legitimate fruits of the Presbyterian form of government. We have often denied the imputation,—and we deny it again. It is due to truth and to the excellent form of government and discipline of our Church, to testify to other Churches and to the world, that THESE MEASURES ARE NOT PRESBYTERIANISM—are *no part of it*, nor its FRUITS—nor the legitimate EFFECTS or RESULTS of the system.—

It is unjust, that *Presbyterianism* should bear the dishonor of these measures. There is nothing in the constitution of the Church —and nothing in the word of God, to authorise or justify these schismatical acts."—*Sentinel Dec.* 28, 1839.

To this declaration, as now given, we also respond. Let then the blame of this disruption of the ties which once bound us together, and this persevering attempt, by the origination of a new body in the bosom of our Church and by which if such a catastrophe can be brought about—the church may be rent to atoms —rest upon those who are its authors. And may the good Lord who has taught us that all our doings without charity are nothing worth, subdue in us the evil spirit of wrath and revenge, send down his Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues; and so dispose our hearts patiently to bear reproaches and wrongs, and to be ready not only to forgive but also to return good, for evil. —for Jesus' sake. Amen.

APPENDIX.

As I find, on consideration, that the list of Presbytery, which I gave in Section II. is not as complete as it might have been; and that by being made more fully so, the majority of Presbytery will appear larger than it then seemed, I will, as a suitable appendix to this discussion, present, 1, A perfected list of Presbytery, as it legally stood on the evening of Dec. 4, 1838—2dly, A list of it as it was in fact, and actually represented on that occasion—3dly, The contrasted representatiou of it, as given by the Seperatists—4thly. A list of it as it would have stood had only those who were Presbyterian Pastors been counted—and, 5thly. A list of the Presbytery as it now stands. Had any question arisen on the night of Dec. 4, 1838, dependent for its solution upon the relative strength of the two parties in the Presbytery, *as it then stood*, the following must have been the list by which that question would have been tested.

LISTS OF PRESBYTERY.

No. 1.

THE LATE CHARLESTON UNION PRESBYTERY AS IT STOOD ON DEC. 4, 1838.

Ministers.

Old School.		*New School.**	
A. W. Leland, D. D.	1	B. M. Palmer, D. D.	1
W. A. McDowell, D. D.	2	E. White,	2
B. Gildersleeve,	3	I. S. K. Legare.	3
Thomas Smyth,	4	W. C. Dana,	4
A. Gilchrist,	5	W. B. Yates,	5
J. Lewers, *a*	6	T. Magruder,	6
J. B. Vandyke,	7	T. H. Legare,	7
J. Wallace,	8	R. Post, D. D.	8
A. Buist,	9	W. S. Lee,	9
G. W. Boggs, *b*	10	D. Ball,	10
J. F. Lanneau, *b*	11	Z. Rogers,	11
J. B. Adger, *b*	12		
J. A. Mitchell, *c*	13		
E. T. Buist, *a*	14		

* ☞ By the term New School, as used in these lists, I would wish to be understood as expressing merely *the fact* of opposition to those in the other column, in the proceedings touching the controversies in the Church, without implicating any in a charge of unsound doctrine, further than they have chosen to give evidence

CHURCHES.

2d Presbyterian	Church,	15	3d Presbyterian	Church,	12
Beech Island	do.	16	John's Island &	Wadmalaw, *f*	13
Walterborough	do.	17	Orangeburgh, *g*		14
Salt Catcher	do. *d*	18			
Hamburgh	do. *e*	19			

The majority for the Presbytery thus appears to be in Ministers 3—in churches 2—in both 5.

---

of such unsoundness. The term New School has been used by the party itself, and in the legal arguments, and has become general. The term Old School is itself a misnomer. We claim to be no more and no less than the Presbyterian Church. I make these remarks because particularly desired to do so (in some way) by the Rev. Dr. B. M. PALMER, and the Rev. W. STATES LEE, both most estimable men—from whom I sincerely regret being dissociated—of whom, as to unsound doctrine, I dare not from any knowledge I possess, utter a word of suspicion—and towards whom I most gladly pay—what I rejoice to find they claim—this act of justice, that they may be known as eschewing ALL NEW SCHOOLISM IN DOCTRINE.

---

a These brethren had both, it is true, taken dismissions from the Presbytery to join other bodies, but they had not at this time actually formed such a connexion; and were, therefore, by the rules of the church to be still counted as belonging to our Presbytery. This fact was known, and it was publicly declared in Synod, and their names ordered to be enrolled in our Presbytery.

b The sentiments of these brethren were fully known at that time, as their conduct has since declared them.

c Mr. Mitchell was, *in fact*, at this time, far from earth and its vain contentions—but he was not dead *ecclesiastically*, since the knowledge of his death did not reach us until some time in the following April, about four months after.

d Though very feeble, this church was yet existent, and reported Mr. Charles Love as its Elder to the Presbytery in Nov. 1836.—See MSS. Minutes, p. 222.

e This Church was not dissolved until after the division of Presbytery, and, of course, must have been counted on that evening. Dr. Milligan was its last Elder.

f Although Mr. Thomas Legare was not duly commissioned to the Presbytery, and therefore had no right to vote therein on this occasion—yet this church was then certainly in connexion with the Presbytery, and reported to Presbytery, and "as in the Presbytery," its name with the names of three Elders in 1836.—See Minutes of Presbytery, p. 222.

g As the churches over which Dr. Post and the other Ministers here named presided, did not belong to the Presbytery, and were

LISTS OF PRESBYTERY.

No. 2.

THE PRESBYTERY AS REPRESENTED ON DEC. 4, 1838.

MINISTERS.

Old School.		*New School.*	
W. A. McDowell, D. D.	1	R. Post, D. D.	1
B. Gildersleeve,	2	I. S. K. Legare,	2
A. Gilchrist,	3	W. C. Dana,	3
Thomas Smyth,	4	W. B. Yates,	4
		T. Magruder,	5
		T. H. Legare,	6

CHURCHES.

2d Presbyterian Church,	5	3d Presbyterian Church,	7
Beech Island,	6		
Walterborough,	7		

There was thus an equality, not counting Mr. Legare ; and not counting the Moderator, (Dr. Post,) a majority for the Presbytery of *one*.

LISTS OF PRESBYTERY.—No. 3.

In contrast with this, I will present two lists of the Presbytery —the one contained in Mr. Dana's pamphlet, published early in 1839, (see page 25–26,) and the other from his statement addressed to the Synod in 1839.

From the Statement :

Demanding approval,	(i. e. Old School,)	2
Not do.	(i. e. New School.)	22

From the Pamphlet :

"The case, then, stands thus. Two individuals undertake, *on their own authority*, without any act of any judicatory sustaining the procedure, to expel almost an entire Presbytery from the Church.

To set the matter in its proper light, we here subjoin, first, the names of the Pastors said to be "excinded," and, next, the names of the Pastors by whom this "pastoral letter" was written, to inform the "churches under their care" of the "*excision*."

Wm. States Lee, Pastor of the Church at Edisto.
R. Post, D. D., Pastor of the Circular Church, Charleston.
E. White, Pastor of John's Island & Wadmalaw Church.
Z. Rogers, Pastor of the Church at Willtown.
E. Palmer, Pastor of the Church near Pocotaligo.
I. S. K. Legare, Pastor of the Church at Orangeburgh.
W. C. Dana, Pastor of the 3d Presbyterian Church, Charleston.
T. H. Legare, Pastor of the Church on James Island.

---

not under its jurisdiction, and therefore not properly Presbyterian Churches at all, they were not of course entitled to any representation.—See Form of Gov. ch. x. p. 34.

To these add :

B. M. Palmer, D. D., now without Pastoral Church.
W. B. Yates, Seaman's Preacher, Charleston.
T. Magruder, Domestic Missionary, Charleston.

Pastors writing the "Pastoral Letter" announcing to the "Churches under their care," the "*excision*" of the above :

T. Smyth, Pastor 2d Presbyterian Church, Charleston."

"Such," say these veritable gentlemen, "are the TRUE STATISTICS, as regards the division of the Charleston Union Presbytery."

LISTS OF PRESBYTERY—No. 4.

I would here remark that our standards most clearly distinguish between Pastors who have charge of Congregations—and Ministers who are otherwise employed in the service of the Church. (See Form of Gov. ch. x. § 2, 3, 4, & 7, 10, & 12 ; also ch. xi. § 1, 2, &c. ; and ch. xviii. &c.) Such Ministers, though without charge, are assuredly entitled to sit in the Courts of the Church, while in service sanctioned by the Church.

It has been attempted, to reduce the number in Presbytery, by cutting off all who were not *Pastors*. Now as Pastors must have charge of a congregation under the care and forming a part of the Church, (See Form of Gov. ch. ix. § 1, 2, 3, 4, and 5, &c.) in order to be in the strict sense of the term Presbyterian Pastors, all who have not such charges must be omitted.

The following, therefore, is the list of the Presbytery, counting only those who were then Pastors, and their Churches, as it stood on Dec. 4, 1838 :

PASTORS.

W. A McDowell, D.D.*	1	W. C. Dana,	1
A. W. Leland, D. D.*	2	I. S. K. Legare,	2
Thomas Smyth,	3	E. White,	3
A. Gilchrist,	4		
J. B. Vandyck,	5		

CHURCHES.

2d Presbyterian Church	6	3d Presbyterian,	4
Salt Catchers,	7	Orangeburgh,	5
Beech Island,	8	John's Island.	6
Hamburgh,	9		

There is thus for the Presbytery a majority of three.

LISTS OF PRESBYTERY—No. 5.

I will now give the list of Presbytery, as it at present stands :

---

* As these both had been Pastors, and were not now Pastors only because holding Ecclesiastical offices under the authority of the Church, they are to be assuredly counted.

THE LIBRARY

LIST OF THE PRESBYTERY OF CHARLESTON IN 1840.*

Ministers.

1. A. W. LELAND, D. D.
2. W. A. McDOWELL, D. D.
3. B. GILDERSLEEVE,
4. THOMAS SMYTH,
5. A. GILCHRIST,
6. J. WALLACE,
7. A. BUIST,
8. J. H. THORNWELL,
9. GEO. HOWE, D. D.
10. G. W. BOGGS,
11. J. F. LANNEAU,
12. J. B. ADGER,
13. J. J. DUBOSE,
14. J. L. McBRIDE.

Churches.

15. 2d Presbyterian Church, Charleston.
16. Walterborough Church,
17. Beech Island Church,
18. Columbia Church.
19. John's Island & Wadmalaw.†

---

* The name and boundaries were changed by Synod, at the request of the Presbytery.

† A minority, on behalf of this Church, have been duly received by Presbytery as the Presbyterian Church on John's Island & Wadmalaw, Mr. H. Wilson being Elder.

I may here add the facts in this case as published by Mr. Wilson:—"As repeated notice has been taken of Mr. Wilson as being almost alone in this proceeding, with a view, I suppose to hold him up to ridicule, it may be well, as nearly as I can, to state the facts. If I am not unintentionally mistaken the strength of the two parties in the Church is as follows. There were, I think, in the Church altogether ten male members and fifteen female members, of which there were opposed to their course two male and two female members. In the Congregation there were ten males and eleven females with them, and six males and three females against. The vote by which they became independent stood as eleven, (of which two were transient persons who were on the point of leaving the Island,) to three. Had all entitled to vote been present there would have been, I think, sixteen against five. Such are at least very nearly, if not with perfect accuracy, the facts in the case."